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*THE LIFE OF THOMAS BILNEY,**

FELLOW OF TRINITY HALL, AND MARTYR, 1531.

THOMAS BILNEY was educated at Cambridge, where he was the first to produce a powerful impulse in favour of the Reformation †. Since the teaching, indeed, of Wicliffe and of Bishop Pecock, the leaven of reformation had begun to diffuse itself in both Universities, but Oxford had hitherto taken the lead in turning away from the vanities of Popish superstition. At Cambridge, the dominion of bigotry to the established corruptions of religion continued less disturbed for a longer period. The scriptural learning and piety, however, of this distinguished individual, were the means of awakening the dormant spirit of true religion, and stimulating others of the same University to like zeal in the holy cause. Hence the rise of those great lights of the Reformation, Cranmer, Latimer, and Ridley, all members of that University; of whom Latimer was the immediate friend and companion of Bilney, whose son he was in the Gospel, having been converted by Bilney, and instructed by daily conversation with him, as they constantly walked together, on the subjects of religion ‡.

In what year Bilney was born, or in what part of England, Fox has not stated. His history, indeed, is confined to the period of his active labours and sufferings in promoting the principles of the reformed religion. We only know certainly, that he was a Bachelor of Civil Law, and Fellow of Trinity Hall. As Latimer, however, was born about 1470, and Bilney was his companion at the University, Bilney's birth was probably about the same time, if not before: and as we hear of him chiefly in Norfolk when he was not at Cambridge, it may not unreasonably be supposed that he was a native of that county. The mode in which he was reclaimed from Popery, he has himself recorded, in a letter written to Bishop Tonstal: from which we learn, that he had bought a copy of the New Testament, being curious to read it chiefly on account of the Latinity for which it was praised, and that at the first reading he struck upon this passage of St. Paul: "This is a faithful saying, and worthy

* See Fox's Acts and Monuments; and Notes to the Life of Bilney, in Wordsworth's Ecclesiastical Biography, Vol. II.

† Fox calls him "the first framer of that University in the knowledge of Christ."

‡ See Life of Bishop Latimer, Christian Remembrancer, Vol. VI. p. 703.

of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." This one sentence, he says, so exhilarated his heart, after all the vain efforts which he had previously made to obtain comfort by masses and confessions, that "being before wounded with the guilt of his sins, and being almost in despair, immediately he felt a marvellous comfort and quietness, insomuch that his bruised bones leaped for joy." The Scriptures, after this, became "more pleasant to him than the honey, or the honey-comb," and he began to labour in imparting to others the same convictions which had brought light to his own soul. Having prosecuted his evangelical undertaking for some time at the university, and there brought many over to the better faith which he had himself adopted, he quitted Cambridge, and associating with him Thomas Arthur, one of his converts there, visited different places, both instructing the people in religion, and declaiming against the pomp of the Romish clergy, and the arrogant pretensions of the Papal authority.

These exertions, so formidable to the repose of a priesthood whose domineering ascendancy rested its title on the popular ignorance, soon attracted the vigilant eye of Cardinal Wolsey, who, by a summary exercise of power, caused both Bilney and Arthur to be apprehended and imprisoned. On the 27th of November, 1527, the Cardinal summoned them both to appear before him at Westminster, where he convened several bishops, with many others, both divines and lawyers. Bilney and Arthur were brought into the Chapter-house, where the assembly had met, and Bilney was first examined. He was asked by the Cardinal, "whether he had privately or publicly preached or taught to the people, the opinions of Luther, or any other condemned by the Church, contrary to the determination of the Church." To which question he replied, "that wittingly he had not preached or taught any of Luther's opinions, or any other contrary to the Catholic Church." The Cardinal next asked, "whether he had not once made an oath before, that he would not preach, rehearse, or defend any of Luther's opinions, but would, impugn the same every where?" He answered, "that he had made such an oath, but not judicially." After these interrogatories, Wolsey then caused him to swear that he would answer plainly to the articles which he had set forth in his preaching, not only in the city and diocese of London, but in that of Norwich (which, it seems, had been a principal scene of his labours), and elsewhere, without qualifying or omitting any part of the truth. Arthur having then been examined in like manner, Bilney was again brought forward, and witnesses were called to give evidence respecting the doctrines which he had preached. Amongst these witnesses were John Huggen, Chief Provincial in England of the order of Preaching Friars, Geoffrey Julles, and Richard Jugworth, Doctors of Divinity, of the same order. Cardinal Wolsey, however, did not stay to prosecute the business in person, being called away by state affairs, but appointed a commission of inquiry, consisting of Cuthbert Tonstal, Bishop of London, and the other Bishops present, or any three of them, to proceed *ex officio* against all persons suspected of Lutheran opinions, and to search out any writings of Luther condemned by Pope Leo X., and either to compel the professors of the

obnoxious opinions to abjure, or, in case of their obstinacy, to deliver them over to the secular power.

Nothing decisive was done on the first day, in regard either to Bilney or Arthur. On the 2nd of December, the Bishops assembled again in the same place, and proceeded in the investigation. Arthur, being again examined, revoked the articles imputed to him, and submitted himself to the punishment and judgment of the Church. Other witnesses were then called against Bilney, who, more resolute than his friend, rejected all overtures of reconciliation to the corrupt Church. Upon this, the Bishop of London, in discharge of his conscience, as he said, handed to the notaries certain documents, among which was a schedule, containing the articles to which the examination had been directed, and Bilney's answers to them, to be copied by them, and registered.

Fox enumerates thirty-four different articles upon which Bilney was questioned, in most of which, he says, Bilney agreed, so far as not expressly to deny them, though he did not fully accede to them. To some, however, he objected more decisively. He did not approve of the accumulated Papal laws, urging the like complaint of St. Augustine, who "wondered how men could live in safety amongst so many snares of constitutions, whereas our first parents being pure before their fall, could not observe one only precept." That the Catholic Church could not err in faith, he allowed, but in a different sense from that of the Papists; for the Catholic Church, he said, was the whole congregation of the elect, and so known only unto God. Images in churches he approved, as the books of the laity, adding, that they should not adore the image, but its prototype. He did not believe the souls of the saints to be already in heaven. He thought it necessary that the people should have the Lord's Prayer and the Apostles' Creed in English, mentioning, that he had known many persons ignorant of the resurrection of the body, who, on learning the fact, professed themselves greatly stimulated to a virtuous life by the knowledge of it. He also wished the Epistles and Gospels to be read in English, agreeably to the precept of Chrysostom, who exhorted his hearers "to look upon books that they might the better commit unto memory those things which they had heard;" and to the example of Bede, who translated St. John's Gospel into English. As to the translation of the whole Scriptures, he expressed some doubt whether it would be expedient, but thought that misconstructions might be obviated, at least as far as the Epistles and Gospels were concerned, by marginal notes, giving the sense of the Fathers on difficult passages. To pardons and indulgences, as used in the Church of Rome, he was most adverse, viewing them as derogatory to Christ's passion.

The chief matters alleged against him by the depositions of the witnesses, were, that he had preached the sole mediation of Christ; the impossibility of merit in any human works: the futility and blasphemy of relying on such superstitious practices as the being buried in the cowl of a Franciscan*, in order for the remission of penance;

* At one of his examinations, but at which it does not appear, a friar called him a heretic. To whom he replied, "If I be an heretic, then are you an

the folly of pilgrimages; the diabolical agency of the miracles alleged to have been performed at Walsingham, Canterbury, and Ipswich; that the Pope had not the keys of St. Peter, unless he lived like St. Peter; that he had exhorted the people to put away their idols of silver and gold, and asserted that Jews and Saracens would long ago have become Christians, but for the idolatry of Christians in offering candles, wax, and money, to stocks and stones; that he had forbidden prayer to the saints, or the worship of them, or setting lights * before their images; that he had spoken against the Pope and his predecessors for five hundred years past; and condemned all former preachers as Antichrists, adding his hope that others would follow him to preach the true Gospel of Christ to the people.

On the 4th of December, Bishop Tonstal and his assessors assembled again in the Chapter-house at Westminster, and Bilney being brought before them, was exhorted to abjure and recant his opinions. He replied, that he would stand to his conscience. The depositions of the witnesses, the articles, and his answers, were then read. After that the Bishop exhorted him again to deliberate with himself, whether he would return to the Church and renounce his opinions, or no, and

Antichrist, who of late have buried a certain gentlewoman with you in St. Francis' cowl, assuring her to have salvation thereby." The friar denied the fact. The practice, however, was notorious. Archbishop Grindal says, in his Sermon at the funeral solemnity for the Emperor Ferdinand, that he had himself seen indulgences cast into the grave when a person was buried; and that to die in a friar's cowl, and afterwards to be buried in it, was reckoned a good preparation for death. King John's dead body was wrapped in a monk's cowl; and some of the Hastings family were interred in habits of the Minorites.—See *Wordsworth's Eccl. Biography*, Vol. II. p. 18, *note*; where we are referred for a fuller account of these things to Erasmus's Colloquy, entitled, *Exequiæ Scaphicæ*.

* The importance which was attributed to this superstitious practice, is forcibly illustrated by the following story, which Dr. Wordsworth informs us, in his Notes to the Life of Bilney, continued to be read in churches even till after the death of Bilney:

"Also ther was a woman of evyll lyvyng, and she dyd never good dede in her lyfe, but only founde a candell breunnyng before our lady. So it happened, when she was deed, fendes came to her, and toke her soule. And whan they were goynge, there came two aungels, and rebuked the fendes, why they were so bolde for to take the soule, without dome. Than sayd the fendes, ther needeth none (*no doom*); she dyde never good dede. Than sayd the aungels, take and brynge the soule before our lady, and so they dyde. But whan it was founde that she dyde never good dede, she must nedes go to helle. Than sayd our lady, *She founde a candell breunnyng afore me*, and it was ever her wyll whyle she lyved. And therefore I wyll be as kynde to her, as she was to me. And bad an aungel take a grete serge (*taper*), and lyght it, and set it before her in helle. And our lady charged and commanded that there sholde no fende come there nye; but let it stonde breunnyng for ever more, to comforte all that ben in helle. Than sayd the fendes, they had lever (*rather*) leave the soule, than do so. Than badde our lady take the soule, and bere it to the body agayne. So they dyd. And when she was alyve, she bethought her oon her streyght dome there as she was at; and wente and shrove her to a prest, and lyved longe after: and she amended her lyf, and was ever after a good woman, and an holy."—*Festival*, fol. 91: *Eccl. Biography*, Vol. II. p. 22, *note*.

bad him retire for a while to deliberate with himself. This being done, the Bishop again solicited him to return to the Church. He only answered, "*Fiat justitia, et judicium in nomine Domini:*" and though repeatedly admonished to return to the Church, he made the same answer, adding, "*Hæc est dies quam fecit Dominus, exultemus et lætemur in ea.*" The Bishop then, after deliberation, putting off his cap, said, "*In nomine Patris et Filii et Spiritus Sancti. Amen. Exurgat Deus et dissipentur inimici ejus.*" And making a cross on his forehead and breast, he gave sentence against Bilney in the following manner: "I, by the consent and counsel of my brethren here present, do pronounce thee, Thomas Bilney, who hast been accused of divers articles, to be convicted of heresy; and for the rest of the sentence we take deliberation till to-morrow."

On the morrow, accordingly, the Bishops once more assembled in the same place. But Bilney still persisted in his refusal to submit. He asked permission now to call witnesses in his favour, saying, "that he could have thirty men of honest life on his part against one to the contrary brought against him." Bishop Tonsal said; that the request came too late, as such testimony could not then be legally received. He gave him, however, more time for consultation with his friends, suspending the proceedings until one o'clock in the afternoon. But when he was brought up again, he was still of the same mind. He expressed his willingness to submit, if they could prove that he was guilty of heresy, and again asked permission to call his witnesses. The Bishop consulted with his assessors, and determined as before, that the petition could not lawfully be granted. The question was then repeated, whether he would abjure, and on his answering in the negative, and desiring to have time to consult with his friends, the question was once more put to him, with the addition, that unless he did recant, the definitive sentence must be read forthwith. From the tenour of his answer, his resolution appears to have been shaken by the last threat, as he required to be allowed to consider with himself until the following day, as to the course which he would pursue. The Bishop hesitated, fearing that it might be his intention to appeal, but at last, from motives of humanity, (for his sense of duty as a Papist engaged him in a process to which his heart was disinclined) yielded the point, giving him the respite of two nights for further deliberation.

This occasioned a delay of the process until the 7th of December, when the court again sat. And now those apprehensions of the dreadful punishment decreed by law against the heretic, and which had induced him, it seems, to hold out some hope of his submission, by craving the indulgence of time for deliberation, had gained the mastery over him. He now said, "that he had been persuaded by his friends to tender his submission, trusting that they would deal gently with him in regard to both his abjuration and his penance." His form of abjuration being delivered to him at his request, he read it over to himself. It was as follows:

"In the name of God, Amen. I, Thomas Bilney, Priest, before you, Right Reverend Father in God, &c. confessing and acknowledging the true Catholic and Apostolic faith of holy Church, intend, by the grace of God, hereafter ever to persevere and abide in the true doc-

trine of holy Church, and to detest and abjure all manner of heresies and articles following, whereupon I am now defamed, noted, vehemently suspected, and convicted; that is to say, that men should pray only to God, and to no saints. Item, that Christian men ought to worship God, and no saints. Item, that Christian men ought to set up no lights before images of saints. Item, that men do not well to go on pilgrimages. Item, that man in no wise can merit by his own deeds. Item, that miracles daily shewed be wrought by the devil, by the sufferance of God. Item, that no Pope has such power and authority as Peter had, except he be of purity of life and perfection as Peter was. And in these articles, and in all other, I here expressly consent unto our Mother the holy Church of Rome, and apostolic doctrine of the same, and both in mouth and heart make knowledge, that whosoever hereafter doth preach, teach, or affirm, any of these articles, or any other heresies, contrary to the determination of the holy Church, is worthy to be excluded from the communion of the same. And in case hereafter I do teach, preach, hold, or affirm, any of these foresaid heresies, or any other, contrary to the determination of holy Church, which, by the grace of God, I intend never to do, then I shall submit myself to the correction of my Ordinary, according to the holy canons: and for these my trespasses and offences, I desire of you penance, which I promise by these holy Evangelists and contents of this book by me bodily touched, truly to do, observe, and fulfil. In witness whereof, to this my present abjuration, I have subscribed my name with my hand, and set to the sign of the cross."

He then declared himself ready to submit, and accordingly read aloud his abjuration, and subscribing it, delivered it to the Bishop of London, who thereupon gave him absolution, and enjoined his penance. The penance inflicted was, that he should remain in the prison appointed by Cardinal Wolsey, until released by the Cardinal's order; that the next day he should go before the procession in the cathedral church of St. Paul, bareheaded, with a faggot on his shoulder, and should stand before the preacher at Paul's Cross during the time of the sermon.

Fox subjoins to his account of the proceedings, an admirable letter written by Bilney to Bishop Tonsal, in which he sets forth his religious opinions with much feeling and force. But fortified as his mind was with scriptural truth, he was not proof, we find, against the first assault of strong temptation; but, as we have seen in several other melancholy instances of human weakness in a like extremity, the piety of the Christian gave way to the timorous suggestions of the flesh.

The relief which this unhappy concession of all that was dearest to his heart, obtained for him from bodily suffering, was temporary and trifling indeed, as he found by the experience of a bitter repentance. He returned to Cambridge after his degradation, but he was no longer the same Bilney who before had appeared the bold advocate of the reformed doctrine. He was degraded in self-estimation. His peace of mind forsook him, and, from the intensity of his anguish of spirit, he appeared so lost to all interest in the world and in himself, that his friends were afraid to leave him alone. They resorted to

him with kind officiousness of attention both day and night, and endeavoured to comfort him as well as they could, but no comforts would avail with him. Even the words of the Scripture, in which he once so much delighted, were now daggers to his heart: they spoke peace where there was no peace: to apply them to him was, as Latimer says of him, "as though a man should run him through the heart with a sword." Nothing that he eat or drank seemed to convey any refreshment to his body, which pined away in sympathy with his soul. Though surrounded with friends, he still felt alone, as one forsaken of God; like that lonely wanderer of whom the poet speaks in those lines of exquisite pathos:

'Αλλ' ὅτε δὴ κρείνους ἀπήχθετο πᾶσι θεοῖσιν,
Ἦροι ὁ καππεῖδιον τὸ Ἀλφειὸν οἶος ἀλᾶτο,
"Ὅν θυμὸν κατέδων, πάντων ἀνθρώπων ἀλείων.

That inward desolation, however, which he experienced, was only the painful discipline of a noble mind, by which it was hardened to a constancy and fortitude more worthy of itself. The struggles of remorse, and the sense of ignominy, acted on him as powerful combatants with whom he was to try his strength in daily wrestling, and, by such exercise, inure himself to some deed of desperate daring. Accordingly, having undergone this conflict for the space of nearly two years, when his resolution was firmly taken, he suddenly took leave of his friends in Trinity Hall at ten o'clock at night, saying, that he was going to Jerusalem, and should see them no more; with an allusion, Fox thinks, to the words and example of Christ on going up to Jerusalem before his passion, but more probably to the example of St. Paul, where he says, in bidding farewell to the elders of the Church of Ephesus, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me." For so it was with this now devoted servant of the Gospel. He went forth, reckless of consequences, immediately after this solemn parting; going first into Norfolk, where he began with preaching privately in different houses, but at last openly preached in the fields, confessing his error, recalling his forced abjuration, and warning all to beware, from his example, how they trusted the recommendations of their worldly friends, so as to shrink from declaring the truth of the Gospel. Having arrived at Norwich, where he gave to a female recluse, one of his converts, a New Testament of Tindal's translation, and a tract by Tindal, intitled, "*The Obedience of a Christian Man*," he was there apprehended and cast into prison, by order of Nix, the Bishop of the diocese.

Here the friars, and certain doctors of the canon and civil law, resorted to him, importuning him not to die in the opinions which he had professed, upon the pain of eternal damnation both in body and soul. It is scarcely credible, as it has been scandalously asserted by Papist writers, that these divines should have had so much influence with a man whose mind was wrought up to the highest pitch of resolution by intense suffering of the pangs of remorse for a former submission, as to have induced him to recant. Fox argues against the

charge, referring to Latimer's statements in his sermons, where he speaks of Bilney, and to several respectable witnesses who were present at his execution, who testified to his adherence to his principles, and in particular to Archbishop Parker, who purposely came to the place on the day before, that he might be present, and did actually witness the whole scene. That Bilney held the doctrines of the mass and confession, is no proof, he urges, of recantation, as it does not appear that he ever denied these—his preaching being chiefly against invocation of saints, the worship of images, the false trust placed in human merits, and in general such points as seemed most derogatory to the blood of Christ.

His examination and condemnation ensued before Dr. Pelles, Chancellor of the diocese of Norwich. He was degraded by Suffragan Underwood (who probably acted in the stead of the diocesan Bishop, who was blind), according to the usual ceremonies, and was then delivered over into the hands of the sheriffs of the city. It happened that one of the sheriffs, by name Thomas Necton, was an intimate friend of Bilney; but such was the power of the ecclesiastical authorities, that he could not but second their act of iniquitous persecution. The circumstance, however, was fortunate for Bilney, as he thus obtained more personal comforts during the short period which he had yet to live, than he otherwise would have received from his exasperated opponents.

The prospect of a miserable death by the flames being now fully before his eyes, his mind, notwithstanding, retained that composure and cheerfulness, which the conscious satisfaction of having retrieved his past error had given him to feel. He had now voluntarily plunged himself into the danger from which he had before recoiled with unmanly or rather unchristian trepidation, and was himself again. He felt that surpassing joy and comfort which result from the persuasion, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, was able to separate him from the love of God which is in Christ Jesus our Lord."

On the night before his execution he was visited by several of his friends, in his prison at the Guildhall, in Norwich. They found him cheerfully partaking of a repast; and one of them expressing the pleasure which he felt at finding him able to enjoy such a refreshment, so immediately upon the eve of the dreadful suffering which awaited him;—"Oh," said he, "I follow the example of the husbandmen of the country, who having a ruinous house to dwell in, yet bestow cost as long as they may, to hold it up; and so do I now with this ruinous house of my body, and with God's creatures, in thanks to him, refresh the same, as you see." He then joined in religious conversation with his friends, edifying them by word, as well as by his example of patient resignation. In the course of the evening some suggested to him, "that though the fire which he would suffer the next day, would be of great heat to his body, yet the comfort of God's Spirit would cool it, to his everlasting refreshing." Bilney upon this, putting his hand towards the flame of the candle burning before them (which he did repeatedly), and feeling the heat, exclaimed, "Oh, I feel by ex-

perience, and have known it long by philosophy, that fire by God's ordinance is naturally hot; but yet I am persuaded by God's holy word, and by the experience of some spoken of in the same, that in the flame they felt no heat, and in the fire they felt no consumption: and I constantly believe, that however the stubble of this my body shall be wasted by it, yet my soul and my spirit shall be purged thereby; a pain for the time, whereon, notwithstanding, followeth joy unspeakable." Then quoting the following passage from Isaiah, "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour:"—he proceeded to discourse on it both in application to himself and his friends. And so powerful was the impression which his pathetic eloquence produced; thus poured forth as the solemn dirge of his own funeral, and the real requiem of his departing soul, that some of them had those words of the Prophet written out on tablets, and some in their books, as a fond memorial of the dying saint, and of the good which they had derived from his last admonitions.

On the following morning, of the 31st of August 1531*, when the officers came to lead him forth to the place of execution, without the gate of the city, called the Bishop's Gate, as he left the prison under the armed escort, one of his friends approached him, and in few words, such as he durst utter, intreated him, in God's behalf, to be constant, and take his death with all possible patience. To this person Bilney replied with a calm and mild countenance: "Ye see when the mariner is entered his ship to sail on the troublous sea, how he for a while is tossed in the billows of the same; but yet in hope that he shall once come to the quiet haven, he beareth in better comfort the perils which he feeleth: so am I now toward this sailing; and whatever storms I shall feel, yet shortly after shall my ship be in the haven: as I doubt not thereof, by the grace of God; desiring you to help me with your prayers to the same effect."

He was accompanied to the place of execution by Dr. Warner (who is described as a Doctor of Divinity, and Parson of Winterton), an old acquaintance, whom he had particularly chosen, to be present with him, as his spiritual assistant, in that last solemnity. He was dressed in the frock of a layman, with hanging sleeves, which left his arms uncovered: and his hair, according to the usual practice in degrading an ecclesiastic, was clipped round, so as to remove the appearance of the clerical tonsure. As he passed along, he distributed alms among the people by the hands of a friend.

At length he reached the appointed place of execution. This was situated in a low valley, commonly called the Lollard's Pit, under St. Leonard's Hill; the hills forming a sort of amphitheatre round

* The Register of the diocese of Norwich has these words: "Iste, Thomas Bilney, postea die Sabbati, 31 August, 1531, combustus fuit Norwici propter Heresim, et relapsum in eandem."—*Collier's Eccl. Hist.* Vol. II, p. 25.

the spot adapted for the mournful spectacle, where "cruelty more barbarous than those gladiatorian conflicts which Roman amphitheatres beheld, was to be contemplated by Christian eyes. The stake being prepared, he stood by it in the view of the people, a little man in stature, but commanding attention by his erect and manly countenance. During the interval occupied in completing the preparations, he requested to be allowed to address the people, and accordingly spoke to the following effect: "Good people, I am come hither to die, and born I was to live under that condition, naturally to die again; and that ye might testify that I depart out of this present life, as a true Christian man, in a right belief towards Almighty God, I will rehearse unto you, in a fast faith, the articles of my creed." Here then he went in order through the Apostles' Creed, often uplifting his eyes and hands to Almighty God as he repeated it. At the article "*born of the Virgin Mary,*" he stopped to meditate awhile with himself; and on coming to the word "*crucified,*" he humbly bowed his head with deep reverence. Again, when he came to the mention of *the Holy Catholic Church**, he paused to observe respecting it: "I must here confess to have offended the Church in preaching once against the prohibition of the same, at a poor cure belonging to Trinity Hall, in Cambridge, where I was Fellow, earnestly intreated thereunto by the Curate, and other good people of the parish, shewing that they had no sermon there of long time before; and so in my conscience moved I did make a poor collation unto them, and thereby ran into disobedience of certain authority in the Church by whom I was prohibited. Howbeit, I trust, at the general day, charity, that moved me to this act, shall bear me out at the judgment-seat of God." In this strain of meekness he proceeded, without recantation of any kind, or charging any persons with being accessory to his death.

After this address, he put off the layman's frock in which he was habited, and kneeling on a ledge, made projecting out of the stake, for the purpose of giving him a more elevated and conspicuous stand during his burning, he offered up secret prayer, with eyes and hands raised towards heaven, and with such evident earnestness of soul, that he seemed to be insensible to any impressions of terror from the fearful apparatus of death with which he was surrounded, so absorbed was he in communion with God. At last he closed this affecting scene of devotion with the words of the 143d Psalm. "Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of

* Fox quotes this article thus: "I believe the Catholic Church;" which, as we have seen in the Life of Bishop Pecock, was the manner in which that prelate wished this clause of the creed to be understood, instead of professing a belief in the Catholic Church.

thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant." This verse in particular, "*And enter not into judgment with thy servant, for in thy sight shall no man living be justified,*" he repeated thrice with deep emphasis.

Having thus concluded his prayers, he turned to the officers, and asked them if they were ready. They informed him that all was ready. He then put off the remainder of his garments, except his hose and shirt, and took his stand on the ledge on which he had before kneeled down. The chain was passed round his body, which fastened him to the stake. His friend, Dr. Warner, then came up to him, to bid him farewell, as well as he could for weeping. But Bilney, looking at him with a gentle smile, and stooping down to thank him for his kindness, said to him, "O master Doctor,—*Pasce gregem tuum, pasce gregem tuum, ut cum venerit Dominus, inveniat te sic facientem*:—and farewell, good master Doctor, and pray for me." These were his last words to his friend, whose grief so overwhelmed him, that he withdrew without being able to return any answer.

While he was thus standing upon the ledge at the stake, certain friars who were present came to him, and said: "Master Bilney, the people be persuaded that we be the causers of your death, and that we have procured the same, and thereupon it is like that they will withdraw their charitable alms from us all, except you declare your charity towards us, and discharge us of the matter." Whereupon he declared with a loud voice to the people, "I pray you, good people, be never the worse to these men for my sake, as though they should be the authors of my death; it was not they." This was all that he said.

The reeds and faggots were then piled round his body, and fire was put to the reeds. The flames quickly darted up, and scorched his face, disfiguring his countenance, whilst the poor sufferer held up his hands, and beat his breast, crying out at one time, *Jesus*, at another, *credo*. But the wind, which blew with great violence on that day, drove the flame from him at first, so that it was some time before the wood was sufficiently kindled to consume his body. When he had thus endured the torture of successive scorchings of the flame, as it rose from the pile upon him, and then receded, he was at length involved in the mass of conflagration, and his body being withered, he bowed downward upon the chain, and expired. An officer came, and with his halberd forced out the staple in the stake behind him, upon which the body fell into the bottom of the fire, and wood being laid upon it, was burned to ashes.

So gallantly did this faithful soldier of Christ redeem the ignominy of his former flight, and with such awful circumstances did he realize his symbolical declaration to his friends, on taking leave of them at Cambridge, of his intended journey to Jerusalem. He had felt how insufferable was the anguish of a wounded spirit, and that the comfort, which had been purchased at the sacrifice of peace of conscience, was the sorest discomfort in the end. Accordingly, he collected all his energies for a deed by which his former disgrace might effectually be retrieved. For a time, indeed, the spirit of the Christian martyr was obscured under a cloud, but it was only to emerge with more vivid radiance, before its day was spent: its noon-tide glories may have been overcast with deep shadows, but its evening was bright and serene; and full of the promise of a far brighter succeeding dawn in that land, where the wicked cease from troubling, and the voice of the oppressor is heard no more.

REVIEW OF NEW PUBLICATIONS.*

A Sermon, preached in Lambeth Chapel, on Sunday, July 24, 1825, at the Consecration of the Right Rev. John Banks, D. D.† Lord Bishop of St. David's. By the Rev. G. CHANDLER, LL.D. Rector of All Souls, St. Marylebone, &c. Published at the command of his Grace the Lord Archbishop of Canterbury. London: Rivingtons. 1825. 4to. pp. 24.

UNDER any circumstances, the Epistles of St. Paul to Timothy and Titus are of peculiar value and importance, as most instructive manuals to Christian ministers. But on such solemn occasions as that on which the discourse before us was delivered, the preacher observes, they will more naturally and irresistibly command our particular attention. Hence he takes as his subject the admonition to Titus (ii. 8), which bears a peculiar reference to the light in which the conduct of Christian ministers will be viewed by their *opponents*: "That he that is of the contrary part may be ashamed, having no evil thing to say of you." Dr. Chandler commences with a few excellent and pertinent observations, on the important instruction which these parts of the apostolic writings are calculated to convey to those who, as the successors of the Apostles, are called to preside over the church; but judiciously abstains from going far into such topics, lest he should be thought (as with becoming diffidence he expresses it) to set himself up in the place of a monitor

* For "Rector of Chatham," in the title of a Sermon reviewed in the last Number, p. 622, read "Rector of Chartham."

† We have not usually seen Prelates designated by the title of Doctor subjoined to their *Christian* names.

to persons who can need no instructions for the execution of their office; least of all such as he is able to give. But from the general spirit of this portion of Scripture, and especially the words of the text, he proceeds to remark, that St. Paul perpetually fixes an observant eye upon the effect of the ministerial office, and of the conduct of those who are invested with it, upon them *that are without*. This, in fact, is a topic of peculiar interest to the Clergy at all times, and in none more than the present.

Without requiring that he should be believed to be exempt from the natural partiality which every man must feel for his own order and profession, our author states it to be the firm and dispassionate conviction of his own mind, that our National Church, on a consideration of its actual services, so far from deserving to be discredited and vilified, has a fair claim, not merely to the support, but to the respect and gratitude of the country. Accordingly, he adduces in his discourse some strong grounds on which such a claim may be established.

After adverting to the unreasonable outcry raised in certain quarters on the subject of the wealth of the Church, the preacher proceeds to comment on the necessity and utility of a diversity of ranks and inequality of emoluments among our ministers. In this point of view, he observes, that ecclesiastical rewards may properly be considered, not merely with respect to the individual who receives them, but in their effect upon others, as a motive and incentive to exertion. If such prospects were withheld, a due supply of men of talent would be wanting. The practical effect would be to divert every highly-gifted individual into other walks of life, and leave the sacred profession to the dull, the ignorant, or the indolent; to those who have no hope of ennobling or advancing themselves elsewhere. And looking at the practical results of this system, the rich harvest of talent, and the long list of eminent divines, which it has produced, we cannot but feel well satisfied that it is fully adapted to the purpose wanted. Our author then proceeds to another illustration:

“ So, to take another and not very dissimilar view of the question,— We know how much more effect is produced upon the life and conversation by intercourse with characters of gravity and piety, than by merely hearing their instructions on stated occasions. Knowing also that men will not, or, more properly cannot, engage in easy familiarity with persons of education and manners widely different from their own; we may also see the wisdom of establishing gradations of rank within the Church in another respect; viz. as it gives proper and acceptable associates out of the clerical body to all classes of the laity. To say nothing of the more worldly consideration of creating an interest in favour of the Church in persons of influence and authority; to look only to the moral effects of the system; when we recollect how much the presence of a clergyman keeps awake the thoughts

of religion ; how much it checks vice, and imposes at least an outward restraint upon licentiousness ; we shall find that no small good is effected by that disposition of things, which provides that no society, not even the highest, shall be deprived of its clerical associate, by his unfitness to move in that sphere of life. In point of fact, it is observed, that in those countries where the rewards in the Church are so inconsiderable, as to induce none to enter it, but those whose previous habits almost necessarily exclude them from the society of the polished and noble, the polished and noble were too often characterized by a disregard and indifference, if not contempt, for religion. While in this country, where the highest Peer may find a clergyman in all respects his equal, one of the most favourable, one of the most cheering signs, that distinguish us, is the general propriety of deportment, and the prevalence of religion, among the upper classes. Neither is it experimentally found, that while the constitution of our Church thus seems to consult the interests of the superior orders, those of the lower orders are neglected ; in other words, that the instruments receive so fine a temper, and so high a polish, as to unfit them for work of a coarser nature. Observation cannot fail to remind us of the most exemplary parochial ministers among those who have received the highest cultivation from literature and science. In fact, it is a beautiful sight—and happily it is one by no means uncommon—to see the most distinguished scholars voluntarily bringing themselves down to the understanding of the most illiterate peasant ; lowering their style, their tone, their course of thought ; and apparently availing themselves of their more refined education, only as it furnishes them with higher conceptions of their duty, nobler motives for the discharge of their obligations, and a wider range of information toward carrying their good designs into execution !” P. 9.

In pursuing his subject, Dr. Chandler comments next on the utility of the labours of the Clergy in respect to continual exhortation and admonition, even though the increased diffusion of knowledge should render them less necessary in respect to actual instruction. It is on this account, he shews, eminently beneficial to every portion of the country that it should possess its regular minister, who may perpetually renew the impressions of religion, not only by his admonitions, but by his example also, as a pattern of good works. This leads to an excellent descriptive view of the different circumstances under which the ministerial functions are exercised in different ages :

“ But it should be farther and more particularly noticed, that the same change in the constitution of society, which has in part shared with the clergy the office of religious instruction, has, on the other hand, imposed on them a variety of new and not very light duties. In all respects, they must, if they would maintain their character of usefulness, keep pace with the altered condition of society. It is pleasing and refreshing to the mind, amid the toilsome and harassing duties of the present age, to look back on the simpler days of antiquity, and to contemplate the Pastor of old, profoundly versed in theological lore, and acquiring a piety, almost saint-like, from his secluded habits,

and from his inexperience in the commerce of the world. And God forbid that we should be supposed for a moment, or in the slightest degree, to disparage deep erudition, unblemished sanctity of manners, and that ignorance of the corrupt ways of mankind, which is as unsuspicious, as it is guiltless, of evil. I only wish to remark, that different times require different and peculiar qualities in those who would be useful. And at present, from the highest to the lowliest stations in the Church, a more active spirit—a spirit that is more conversant in the affairs of life, that can mix with greater effect in the world; in a word, that combines with the harmlessness of the dove a larger proportion of the wisdom of the serpent, is needed. Such a need does indeed place before the clergy snares, against which they should be especially cautious and vigilant. It exposes them, in no slight degree, to the danger of forgetting their sacred character in the demands which the world has upon them. But while I proceed briefly to point out a few of the requisitions now made on the time, the talents, and the exertions of the clergy, I would express my sincere opinion that the danger is perceived, and in a considerable degree avoided." P. 13.

The importance of the Clergy in their capacity of superintendents of the education of the poor, is next discussed, and the peculiar difficulties encountered in the discharge of this branch of duty are ably described.

The excellence of our numerous charitable institutions, is another subject of consideration, under which Dr. C. points out the extensive services of the Clergy, as characterized by an enlightened benevolence, and a zeal accompanied with discretion. And he argues, that considering the active part taken by the Clergy in conducting such charities, the extent of good done, and the still greater probable extent of misery prevented by their means, the gratitude of the public is powerfully demanded towards that body, which is both willing and able thus to devote itself to the public service.

The conduct of the Clergy in the eyes of the Dissenters is another important topic, next adverted to; and, in general, the arduous relation in which the Pastor stands with respect to all around him, is thus forcibly depicted:

"If I could with the least propriety enter into such details, I might farther mention the various and minute labours which every day, and almost every hour of every day, imposes, in the present condition of society, on the parochial Minister. Let him live as he ought to live, the Pastor to whom his flock look for support and protection, the spiritual father, to whom his children have recourse for advice in every difficulty, for commiseration in every sorrow, for relief in every distress; let him be the person to whom, in every emergency that can befall, they immediately and without hesitation betake themselves; who is to settle every difference, and to interpose on every occasion that requires peculiar delicacy of treatment; and then let *him*, who can speak from experience, say to what extent his time is devoted to cares, not one of them perhaps very important in itself, or capable

of being very exactly defined, but altogether amounting to a constant occupation. And under this head it may be added, that if information on parochial or local matters be required by any of the constituted authorities of the state, application is made to the clergy, as a body of individuals distributed throughout the country, both capable and willing to collect, to arrange, and to transmit the information that is needed." P. 18.

The important services which the Clergy may fulfil, in taking an active part, by their advice and co-operation, in administering the temporal affairs of their parishes, especially in regard to the management of the poor, follow in the order of discussion. This is a topic which we think requires a few further observations.

In those cases where the clergyman, by natural talent, by habitual acquaintance with business, by the influence he has acquired among his parishioners, and by the pre-eminence which experience naturally confers, is duly fitted to take an active and leading part in the management of the temporal concerns of his parish, there is no doubt that the greatest benefit may accrue from his undertaking such a service. But even in this case, we must state our firm conviction, that if there be in the parish any *layman* who possesses these qualifications in any tolerable degree, the clergyman had far better resign the office into his hands. Whatever ability we assign to the minister, he is, in entering upon such engagements, in our humble opinion, entering upon a field of exertion remote from the peculiar duties of his profession. Nay, we are not sure whether we would not go so far as to say, that (of course excepting some rare instances of a happy combination of talent) to acquire such qualifications would appear to us almost incompatible with a devoted study of the proper subjects of the clerical profession. And even supposing the one not neglected in devoting the attention requisite to the acquisition of the other, still we must think, that the peculiar habits of thought which this attention to temporal business must of necessity generate, are very unfavourable to the cultivation of those dispositions, and that frame of mind, which belong to the ministerial character, and should be distinctive of it.

But supposing all these considerations put out of the question: let us look only at the probable *effect* of such an interference in temporal matters on the part of the minister, *upon the light in which he is viewed by his parishioners*. A spontaneous and gratuitous undertaking of laborious services for the public good, with no other object, is a thing perfectly incompressible to the mass of mankind. And that a man makes himself conspicuous in doing good, is a sufficient reason why the shafts of envy and calumny should be incessantly directed against him.

The more disinterested a man's motives appear *prima facie*, the more convinced are certain speculators on human conduct that there are the most sordid designs concealed beneath his apparent zeal and simplicity. Of this character are, the host of prejudices, and the torrent of obloquy with which the clergyman, in his attempts to manage parochial business, is so often importunately assailed. So penetrating are the perceptions of the multitude, that whatever measures he may propose, some sinister motive is readily and evidently discovered. Whatever steps he may take, it is directly perceived that they tend to nothing but self-interest and oppression. And however ridiculous such charges may be in themselves, the effect which they produce of generating and nourishing the most illiberal prejudices in the minds of those who circulate and adopt them, is not less real and lamentable. And what sort of *reception* will await, on the part of such hearers, the *religious exhortations* and *instructions* of a pastor towards whom they are thus disposed, is a question which we think deserves the most serious consideration. It is, in fact, to the issue of this question, that we should be disposed to refer a very large number of those subordinate ones which arise respecting various points of clerical conduct in general, as well as this particular point of interference in temporal affairs. The view which the people at large will adopt, and the prejudices which they will take up, upon any point of ministerial conduct, however foolish and unfounded they may be, ought never to be lost sight of in deliberating on the expediency of that line of conduct, on account of the *influence* they will have on the *reception of the preaching* of the minister. And supposing (as we are now doing) that it be a point not connected with the faithful discharge of any of the vital functions of the clerical office, we cannot but think that much apparent benefit to the people in things *temporal* ought to be unhesitatingly sacrificed, for the sake of better promoting their interests in things *spiritual*. We know well how reluctant they are at best to give an attentive ear to pastoral admonitions. Surely, then, nothing but paramount necessity ought to allow the Clergy to do any thing which *may diminish that disposition to hear them*: but, on the contrary, is it not in every way most reasonable, nay, imperative upon them, to sacrifice all *indifferent* things for the sake of the great end of *securing the attention* of their flocks to the salvation of their souls.

But to return to the immediate subject of parochial business. If, further, the minister is *not* possessed of really pre-eminent talents for business, we think all the evils already adverted to will only be increased tenfold. Surely, then, infinitely more good would be done, if each would be content to move in his proper sphere. Let the squire, the farmer, and the churchwarden, manage the parish business,

if they have the wish to do so. The assistance of the clergyman, unless peculiarly called for, is generally at best unthankfully received, and in the great majority of cases much more likely to do harm than good; if his interference is obviously disliked, let him possess what talent for business he may, he had much better keep aloof; and if he have no talent this way, let the parish wiseacres pursue what measures they please; let them approve themselves the worthy rivals of Dogberry and Verges in legislation; let them bring their affairs into irretrievable ruin; but only let the Minister of the Church keep out of their counsels. We do not hesitate to say, that possessed of such ideas of business as fall to the lot of the great majority, and given to habits of retirement congenial to his profession, the Clergyman is infinitely better employed in the remotest niceties of philology, in the most distant abstraction of metaphysics, in the minutest investigations of physical science, nay, almost in hunting and shooting, rather than in raising unnecessary prejudices against himself, and *consequently against the doctrine he teaches*, by interfering in affairs which he cannot assist.

Dr. Chandler, in speaking of the services which the Clergyman may confer on his parish by administering its temporal affairs, has not adverted to these difficulties and objections in the way of doing so; and this has induced us to go perhaps rather beyond our proper limits, in order to consider the matter more in detail. In the sequel, our author observes the great combination of talent which is requisite to discharge such multifarious duties. With all due deference, we cannot help expressing our opinion, that the more the grand principle of a *division of labour* gains ground, the more effectually are the purposes of all institutions likely to be promoted. And in this point of view we would contemplate the work of the ministry. In a semi-barbarous age, when the Clergy were almost the only enlightened part of the community, an amazing complication of duties, not properly spiritual, fell to their share. The principle of division of labour invariably extends itself as civilization advances; and in proportion as the age improved, the spiritual duties, in the natural course of things, became more distinct from the secular part of the administration of parishes. The maintenance of the poor, and of the edifice of the Church, were taken from the clerical functions at the period of the Reformation. The maintenance of hospitality gradually declined. The reference of disputes, and other business, to the parson for determination, is now nearly obsolete: but then the spiritual duties have increased in extent both with increased population and increased education: and we conceive it is the natural tendency of things to go on in this way. It is resolvable into a great law, equally of nature and of revelation, that there

are many members in the body, but all have not the same office ; there are diversities of gifts and administrations : and the most perfect condition of the institutions of society, civil or religious, is, when each individual finds his attention and exertions confined to that one determinate object, for which he is by natural genius and acquired habits peculiarly qualified : exercising that one pre-eminent qualification, whatever it may be, he is discharging his duty with double satisfaction to himself, and advantage to the community. The duties of the Clergy, in most instances, are certainly of a complex kind ; but there are generally sufficient opportunities to admit of considerable attention to this sort of judicious adaptation : and even in comparatively neglecting what he is *not* qualified to do, in order to do better that for which he *is* qualified, we contend, that the Minister, so far from shewing any negligence in his functions, is in fact taking the very best and most commendable way to their due and efficacious discharge.

The conclusion of Dr. Chandler's discourse is very excellent and impressive ; we had intended to extract it ; but our limits will only now allow us strongly to recommend it, and the whole sermon, to our clerical readers.

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- I.—*A Sermon on the Church, delivered before the Annual Convention of the Protestant Episcopal Church of North Carolina. By the Right Rev. J. S. RAVENSCROFT, D. D. 12mo. pp. 22. Annapolis, 1825.*
 - II.—*An Address delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church, in the United States, held in Christ Church, New-York, on the 29th Day of July, 1825. By JAMES KEMP, D.D. Bishop of the Protestant Episcopal Church in Maryland. pp. 16. New York, 1825.*
 - III.—*An Address delivered before the Trustees, Professors and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, on occasion of the Opening of the said Seminary after Vacation : in Trinity Church, New York, on the Evening of the Festival of All Saints, Monday, November 1, 1824. By BENJAMIN T. ONDERDONK, A. M. Professor of the Nature, Ministry, and Polity of the Church, and an Assistant Minister of Trinity Church, New York. 8vo. pp. 28. New York, 1825.*

THE three publications, whose titles we have copied above, independently of the excellent matter contained in them, possess a strong interest as the productions of members of the Protestant Episcopal Church of the United States of America. Nothing connected with the welfare of that sound branch of the Church of Christ can be regarded, we think, with indifference. All genuine Englishmen, indeed, by which term we mean such as

love their church no less than their country, and identify the two in one common feeling of patriotism, cannot but feel an honest pride in watching the growth and prosperity of the American Church, when they behold in it a daughter of their own Sion. We reckon, therefore, with confidence upon the interest of our readers as accompanying us in adverting to its proceedings, and endeavouring to make its worth and importance more familiarly known.

The most important inquiry in such a subject is---what is the character of the present ministers of that Church? For essential as is the character of the Clergy to the health and vigour of every church, it is peculiarly so in one which is rising into greater notice from comparative obscurity, and enlarging the borders of its sanctuary. The minister of religion, who has to act the part of a missionary in a community already civilized, and dismembered by sectarianism, must possess qualities which may invite and command attention to his message, or he will pass unheeded and despised. Where a church is already established in an ascendancy, and has the affections of the majority of the people with it, the minister is in a great measure supported and countenanced by the repute in which his order, and the message itself which he brings, are held at large. He has a *presumption* of respect in his favour, which is a great advantage over him who has to trust comparatively almost entirely to his personal credentials.

From all that we have heard and seen, we do not hesitate to profess our opinion, that the American Clergy are men eminently qualified for the evangelical work to which they have devoted themselves, and that every hope may be conceived of the success of their exertions in extending the communion of the Church. The means which they have provided for transmitting their apostolical commission to men of piety and competent learning, and to ensure at the same time an uniformity of doctrine and discipline, by the establishment of a theological seminary under the supervision of their bishops, sufficiently prove the wisdom and zeal with which they have commenced their Christian enterprise. And of their personal learning both in the Scriptures and the accessory stores of human knowledge, as well as their fidelity as pastors in administering the word of exhortation, we have no inconsiderable evidence in those of their published discourses and "addresses" which have fallen under our observation. We have seen, indeed, some specimens of their controversial ability in defending the Church against that bane of modern times, the influx of latitudinarianism, which shew that, amidst their immediate evangelical exertions in adding to the fold of believers, they are no less diligent and dexterous in guarding against "false doctrine, heresy, and schism."

That we may impart to others some portion of that satisfaction

on this point which we have derived in particular from the publications before us, especially as they are not likely to fall into the hands of many *Cis-Atlantic* readers, we will proceed to give some account of their contents, with some extracts from them.

The first is the production of the bishop of North Carolina, Dr. Ravenscroft, and appears to be the preliminary discourse delivered to his flock on his entering upon the episcopal charge. It may be considered as an *exposé* of the principles by which he was actuated, and which he intended to make the rule of his administration of his diocese. He takes his text from Amos, 7th chap. ver. 8th, "*By whom shall Jacob arise? for he is small.*" Upon these words the preacher founds an exposition of the nature of the Church, and of the means by which it is to be raised up to greater strength and importance, directing his observations more particularly to that part of the United States which comes under his pastoral superintendence. The divine origin of the Church—the purpose of its institution—its covenanted and peculiar character—are successively pointed out with much energy and perspicuity. Upon the first point he observes:

"That the Church is divine in its origin, and in the appointments connected with it, is so generally admitted a doctrine, that the less may suffice on this point; yet it ought ever to be borne in mind, that this divine institution of the wisdom and goodness of God is not an abstract idea to be entertained in the mind, but an actual, visible, accessible body or society, for practical use, deriving its constitution, laws, and authority directly from God. As such, it is placed beyond the reach of any human appointment, addition, or alteration; and this so strictly, that all the wisdom, piety, and authority in the world, congregated together, is just as incompetent to originate a Church, as to call another universe into existence."—P. 4.

He then proceeds more fully to develop the truth here stated, by going at once to the consideration of the purpose of such an institution as a Church. Here he shews the intimate connexion of a visible Church with the maintenance of true religion, giving a rapid sketch of the successive dispensations of God from the beginning of the world. In the patriarchal age each family composed a church in itself; but this method of preserving religion being found in process of time, as the world became generally corrupt, inadequate to its purpose, a selection was made of a particular family, in which thenceforward was to be found the only true Church of God. From this point is dated the peculiar and covenanted character which belongs to the Church.

"In this the second dispensation of true religion, provided for mankind, the distinction from that which preceded it, to be most carefully marked and considered by us, is, its covenanted and peculiar character;

in other words, the limited and prescribed conditions, on which only its privileges and advantages can be obtained. If we overlook this, we overlook its most distinguishing feature, lose that deeply impressive lesson which it was intended to teach us, and pass over the most interesting, because most influential, part of the whole transaction—that of a new relation to God, conferred upon men by outward and visible marks, and henceforth confined and limited within this institution. For it is this, and this only, my brethren and friends, which marks its separation from the rest of the world, as the Church, the peculiar, the elect of God.”—P. 6.

As parts of this distinctive character of the Church,—its appropriate office of preserving the oracles of God, as well as of transmitting testimony to Christ---the subordination of temporal events to its advancement---the divine institution of the priesthood---are successively noticed: and the unity and perpetuity attributed to it in the Scriptures, are inferred from these peculiar appointments by which it is characterized.

The Bishop then proceeds to enforce the important truth upon his hearers, that to become a partaker of the promises of God, it is necessary to be a member of that visible Church, to which, as appears from its divine origin, constitution, and appointments, the promises must be exclusively attached.

“ This, my brethren and hearers, is that deeply impressive and influential character, in which the Church of the living God is presented to our notice and use, in working out our eternal salvation. This is that commanding feature, by which it is to be distinguished by us from all imitations of it, by either the piety or the presumption of fallible men, and it is by tracing it according to this its specific character, through all the dealings and providences of its founder, that we, at this day, are enabled to discover and distinguish this ark of safety—this special deposit of the promises of God to a fallen world—this authorized source of agency between heaven and earth. For the Church of Christ under the New Testament dispensation, is not a new or fresh appointment of God, in the sense and meaning too commonly entertained; but a continuation of the old, in all its essential provisions. The same, and not a new divine origination; the same, and not a fresh devised constitution of government, administration, and authority; with the same, and not another holy purpose of separation, certainty, and assurance to men, in things spiritual and invisible; and this upon the sure ground, that ‘ Jesus Christ is the same yesterday, to-day, and for ever.’

“ From not attending to this essential point to the very being of a Church, room has been given for the intrusion of man’s presumption into this sacred appointment, and to deal with it as the creature of his contrivance, as a thing subject to his alteration and amendment. By losing sight of the intimate relation and analogy between the Old and New Testament dispensations; by failing to consider the one as perfective of the other, confusion and obscurity on this subject have spread over the Christian world; and division and destruction, instead of union and peace, have been the bitter fruit; while the event has fulfilled the prediction of our Lord, in impeding the progress of the gospel, and

encouraging that infidel spirit, which turns away from the truth, because those who call themselves the disciples of Christ bite and devour one another. Above all—by neglecting to apply the test which God himself has provided, whereby to determine the certainty with which we are transacting our spiritual affairs, in the very natural inquiry—‘By what authority doest thou these things?’ and substituting, in lieu thereof, the reputed piety and holiness of particular men, has the darkness become thicker and blacker, and the powerful prejudices of pride and profession have been enlisted against the truth; so that men, reasonable beings, with the light of God’s word in their hands, contentedly trust their souls to a security, on which they would not risk their estates.”—P. 8.

After thus insisting on the peculiar character of the Church of God, the Bishop passes on to make some observations on the present condition of that portion of it committed to his charge. Those who are conversant with the early proceedings of the Society for the Propagation of the Gospel, will remember that in North Carolina the Society saw on the whole but little fruits of its labours, from the very great difficulties which its missionaries had to encounter in that province. At the separation consequently of the American States from the Mother Country, that province was left in a very unprovided condition as to the services of the Church. Here, therefore, sectarianism found the field open---and under the variety of conflicting sects “the vital doctrine of the visible unity of the Church” was weakened, and infidelity and impiety, the natural consequences of laxity of opinion on this point, made rapid strides among the people. Dr. Ravenscroft having adverted to these circumstances,---which he devoutly ascribes to an overruling Providence visiting the sins of the people, while the course of political events was their proximate cause,---considers next, by what means the Church in that province might be raised from its present depressed state. And here he first expresses his trust in the favour of Divine Providence to bring about the happy result, in the following eloquent passage:

“On that promise I am built; on that providence I am staid; and when I consider the marked interposition of his hand, in the commencement and progress of this work: when I reflect, that by him who inspireth the counsels and ordereth the doings of the children of men, I meet you here this day, in the station which I fill in his Church; I bend in humble confidence before his wonder-working power; I rely with unshaken confidence in his abiding faithfulness; and give myself to the work, in the firm belief that the set time to favour Zion is come. Well may we say, dear brethren, ‘what hath God wrought!’ and in contemplation of what he hath already done, be strengthened and encouraged to be workers together with him, in building up the waste places of Jerusalem. I have been among them, my brethren---among the earliest records of the piety of our forefathers; and my heart yearned over the ancient and decaying, and now too often silent temples.

I have been among the ancient Simeons and Annas, servants of the Lord, who 'take pleasure in the stones, and favour even the dust of Zion;' who have prayed, and fainted not, through a long night of darkness and bereavement; and I have seen the smile of transport, and the flush of hope, and the fervour of devout and grateful praise, light up their patriarchal countenances, as the promise of a brighter day dawned upon their children, and I felt that it would not be disappointed."—P. 11.

The necessity of holiness conformable to the profession taken upon themselves, is then urged by Dr. Ravenscroft as a point of the most essential importance to the welfare of the Church. In the next place, the duty incumbent on all, but especially on the Clergy, of faithful adherence to the Articles and Liturgy of the Church, is placed in a striking point of view as a means of raising the Church. In dwelling on this point, having summed up his exhortations on the head of doctrine, with directing the Clergy to preach "salvation by grace, through faith, not of works, lest any man should boast"—he requires them to inculcate on their flocks just notions of the nature of the Church—a point on which, he observes, a most lamentable ignorance prevails.—We wish we could say such ignorance was confined to North Carolina alone, where the Bishop may plead as some palliative of the censure,

"Res dura et regni novitas me talia cogunt
Moliri——"

Unhappily, it is evidenced too clearly among ourselves, by its baneful effects, in the facility with which many deluded members of Christ's flock, forgetful that there is but ONE fold, ONE Shepherd, transfer themselves to sects of every various denomination in the nomenclature of heresy, and erect according to their own fancies anomalous churches, not looking to that "rock whence they are hewn, nor to the hole of the pit whence they are digged." The prevalence of this ignorance is in no small degree owing to the kindly feelings of our nature which error enlists on its side. Charity forbids us to think harshly of our brethren, and we shrink from the painfulness of denouncing them heretical in their secession. From wishing, therefore, not to think evil of them, we endeavour to reconcile our judgment to a more lenient view of their case, and thus many sophistically argue themselves into a belief that all professions of Christianity are nearly, if not altogether, on the same footing of divine right. And hence we find many most excellent persons, who would be shocked to have their own attachment to the Church at all suspected, giving way virtually to the dismembering policy of schismatics, by holding out to them the *indiscriminate* hand of fellowship, though their creed may go to the undermining of the holiest verities of the Christian faith. In counteraction to this plausible delusion, Dr. Ravenscroft

cautions his clergy to withstand the lure of specious liberality which it holds out, and to compromise in no respect the character of the Church.

"In aid of this dereliction of duty, the points objected are artfully represented as things indifferent in themselves, and therefore to be yielded in favour of Christian fellowship. All this, however, is mere pretence; for if they are points really indifferent, the fault must ever be with those who on such grounds separate themselves from what never can be viewed with indifference by any serious person. And whatever pretences may be urged, they are all fallacious, and proved to be so by experience. For whatever the principle of accommodation may be capable of in other things, it has ever failed in point of religious dissent; and I am yet to learn in what instances the surrender of principles, or even of distinctive points, has profited those who have tried the dangerous experiment. My brethren, the attempt has ever been in vain, and has issued in weakening and degrading those who have resorted to it; and the reason is obvious: principles, religious principles especially, are presumed to be well considered—adopted as the best, and on the highest authority. To hold them then, as things that may be dispensed with, may be accommodated, may be yielded, is viewed as the mark of a weak or an insincere mind.

"To act upon this expectation, then, is to court defeat, while it is at the same time to expose ourselves to contempt; as men of lax principles and designing conduct: a stigma of all others the most severe upon a minister of religion, who, in common with all Christians, but in a higher degree, ought to have his conversation in the world, in simplicity and godly sincerity. And what has been the effect of such a course, in the trials that have unhappily been made by episcopal clergymen? Has our communion gained or lost by it? Where is the addition obtained by this surrender of private and public principles? It has lost, my reverend and lay brethren, by this Judas-like method of betraying it into the hands of its enemies, with a kiss.

"And what have the individuals, who have thus acted, gained by it? They have gained the name, perhaps, of liberal and charitable, and have lost the esteem of all sound Churchmen; while they have not gained the confidence of those who nevertheless flattered their enlarged views of Christian liberty and evangelical piety, because, in the midst of this flattery, they are obliged to view them as false to the most solemn pledges that can be given of sincerity of opinion and integrity of practice."—P. 16.

The remainder of the discourse contains some excellent observations on the duty of family religion as instrumental to the increase of true godliness among the people; in the course of which the following glowing passage occurs:

"O! it is a heart-cheering, soul-enlivening vision, to go in the mind's meditation, with the faithful father and mother, to the same awful tribunal, and see the holy confidence with which they stand and say,—'Behold us, Lord, and the children thou hast given us. We have taught them thy fear, and, by thy grace, kept them in the way; we surrender them to thy mercy, through thy dear Son.' 'Well done, good and faithful

servants, ye have been faithful in a few things, enter ye into the joy of your Lord.' But who can speak that joy, when all the dear ties of nature in this life shall be refined, purified, and perpetuated in glory; when conjugal, parental, and filial love shall be swallowed up, but not lost, in the love and enjoyment of God for ever." P. 18.

In conclusion, the duty of reserving their pecuniary means for the pressing wants of their own communion, is powerfully enforced on his hearers, and vindicated from the imputation of illiberality.

The Addresses of Bishop Kemp and Professor Onderdonk were delivered, on two different occasions, before the General Theological Seminary of the Church:—that of Bishop Kemp, at "The Commencement," (a term, we presume, to be understood in its Cambridge sense,) when the candidates for orders had completed their allotted period of study;—Professor Onderdonk's on the opening of the Seminary after the vacation in November, 1824, when the institution was entering upon its fourth year. Bishop Kemp accordingly addresses himself entirely to the candidates for orders. He gives a simple and brief statement of "the primitive order of the Church, her liturgy, and her faith"—prefacing his observations with some admonitions respecting the important objects proposed to the Christian minister, and making a natural transition to his principal subject, by adverting to the connexion between these objects and a regard to the established order of the Church. Under the first head, the appointment of three distinct orders in the Church is stated as capable of being traced to apostolic times, though the appropriation of the names of the orders is not of equal antiquity.

"It will surely cease to be contended, that the deacons were merely intended to be the agents of the charities of the Church, when the qualifications required were so high; when it is found to be a matter of fact, that they preached and administered baptism; and when, in the view of St. Paul, they were an order in the ministry passing through a probationary state to a higher degree.

"Nor is it of the least consequence to allege, that presbyters were in the apostolic church sometimes designated overseers, or bishops. For the orders then were, deacons, presbyters, and apostles. The term bishop was not appropriated to the highest order until after the age of the apostles. When presbyters, therefore, were called overseers, or bishops, it was in reference to their own flocks or cures.

"To these divinely-constituted orders of the ministry were allotted duties corresponding to their age and station. The deacons preached and baptized. The presbyters preached, administered both the sacraments, and governed their own churches. The bishops, in addition to these, performed the awful duty of ordination, superintended the conduct of the other orders, and confirmed the baptized."—Pp. 6, 7.

This is safe and unassailable ground, on which our Church polity may be rested. Some writers have, we think, endeavoured

to carry the point too far, by urging the case of the seventy disciples as that of presbyters ordained by our Lord himself: this is to infer more from the simple fact than the fact itself will warrant. We only hear of these persons being sent by our Lord on a particular commission, which may have expired when the occasion itself ceased on which they were sent. And we do not read of our Lord having ordained them by any form, as he did the Apostles, when he breathed on them, and said, "Receive ye the Holy Ghost," &c. He gifted them with supernatural powers; but we cannot argue their ordination to the priesthood from that circumstance, as the gift of tongues was afterwards conferred on many who only held the rank of believers. Besides, if the tradition preserved by Epiphanius be true, that the seven deacons, first ordained by the Apostles, were chosen out of these seventy, it is impossible that they could have been already priests, as an ordination to a subordinate office would then have been unnecessary. Indeed, the supposition that the seventy were ordained priests, militates, in our opinion, with the economy of the preaching of the gospel. Christ selected certain men as his Apostles, whom he appointed as the heirs of his ministry to preach the gospel to every creature when his own course should be finished. So long as he was himself on earth, he was, as it should seem, *the only Priest* of the New Covenant; but when he departed, he then sent the Holy Spirit, which, descending on his Apostles *immediately* should through them perpetuate that priesthood, as far as man could execute its functions, which he had discharged so long as he was present among us in his own person. The Apostles accordingly must be regarded as his *full* representatives—as occupying by a delegated authority that place which the Saviour himself had held as a minister, in virtue of his word; "As my Father hath sent me, *even so send I you*;"—and the subdivision of the ministry ought therefore, in the natural order of things, to be referred to them exclusively, acting under the influence of the Divine Spirit, as well in the peculiar appointments which they made for the salvation of men's souls, as in the doctrines which they taught. *They* received his full authority—to others after them they could depute either that authority in its full extent which would originate the order of bishops, or such portions of it as they might deem requisite, under the guidance of the Holy Spirit, for the dispensation of the gospel to the people—whence would arise the limited authorities of the priest and the deacon.*

Dr. Kemp argues, that even supposing the polity of the Church to be merely a human constitution, it ought to be acted

* See some excellent observations on the subject of Episcopacy by Bishop Heber, in his *Life of Jeremy Taylor*, p. 181—189. *Taylor's Works*, Vol. I.

upon according to its special provisions. But regarding it as a sacred institution, we cannot alter it unless upon the presumption that there are any among us equal in gifts to the Apostles; and that as spiritual blessings are the objects proposed in the Church, we cannot hope to obtain these in any other way than by the channels which Divine mercy has appointed. He observes, that we find the same kind of proof of the character and provisions of the Church by historical documents, which we have of any temporal government; and that ecclesiastical polity, being spiritual, is not a thing to be accommodated to circumstances and times, but must remain the same under all civil governments. He alludes to the abandonment of episcopacy on the part of the continental reformers, notwithstanding the attachment of many of them to it as the primitive order of the Church, as attributable to their hasty zeal in precipitating the measure of reformation, and not leaving the result to the sure workings of Divine Providence. And while he refrains from condemning all those societies of Christians which have departed from the apostolic model, as guilty of vanity or wickedness, he asserts it to be the bounden duty of all to follow that order in the Church which has been appointed.

“But living, as we do, under a divine religion, where the means are prescribed as well as the end, we consider ourselves neither at liberty to neglect the one nor to disregard the other. And while our blessed Lord told his followers, ‘that there should arise false Christs and false prophets, and should shew great signs and wonders, in so much that if it were possible they should deceive the very elect,’ we need not wonder that there should also arise false churches.—But when we maintain the character of the Church, we must not forget that this Church was formed ‘for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.’”—Pp. 10, 11.

Under the second head of his “Address,” Dr. Kemp points out the divine excellence of the Liturgy as a form of prayer. The value of appointed forms he infers from the fact that they are the collective wisdom of the Church; whereas private forms must savour of the peculiar weaknesses of individuals; and refers to the services described in the Old Testament, as affording an example of such devotional forms as those employed in the Church, especially in the matter of alternate divine praise from the minister and congregation.

Lastly, he treats of the faith of the Church. And here he is employed in shewing the importance of established formularies containing the articles of religion professed by the Church.

“Although holy Scripture be the source of all truth, yet considering that the doctrines of our Saviour are to be drawn from conversations that he held, and instructions that he delivered, for about three years;

considering that the illustrations, the defence, and the application of these doctrines by his inspired followers, are spread through a number of epistles, written on different occasions, and addressed to different nations; and that the primitive history of the Church, while under inspired rulers, extends to several years; it was surely of great use to collect the most important of these doctrines into a small compass. This, it seems, was done before the death of the apostles, and was termed 'the form of sound words,' 'the words of faith,' or 'the principles of the doctrine of Christ,' and afterwards the *Creed*. 'The ancient Churches,' says Archbishop Secker, 'had many such creeds: some longer, others shorter, differing on several heads in phrase, but agreeing in method and sense; of which that called the Apostles' Creed is one.' And indeed it is hardly possible to conceive how a Church can exist without a creed. For while the Scriptures are referred to as the only creed, this will open a door for great latitude of interpretation and endless schisms in the Church."—Pp. 14, 15.

The Bishop further insists on the necessity of fixing, at an early period, correct notions of the Church and of religion in general, from the difficulty of attaining the truth, even by vigorous efforts, where the mind has already been pre-occupied with error.

"It is of immense importance for young clergymen to be correctly instructed in the character of the Church and the principles of religion at an early period. For when great labour and pains are taken to fix in the mind erroneous systems, and to chain it down to false views, as soon as mature judgment and free inquiry prevail, the mind will break its shackles, and unless controlled by divine influence, will rush into a variety of doctrines, bearing perhaps no nearer resemblance to the truth. The commotions and changes that have taken place in this country, yield but too faithful a practical commentary on this position."—P. 15.

He concludes his "Address" with the following exhortation:

"The Church, Gentlemen, through Divine goodness, having established this Seminary, may well be considered as holding the following language to you, her beloved children—'Ye are the salt of the earth.' Through this immense country, scattered as you will no doubt be, by a wise Providence, you are to carry the doctrines and the consolation of grace, to raise your fellow men from a state of moral disease and weakness, and to supply them with the means of spiritual health and salvation. 'Ye are the light of the world.' The chastized and holy characters, which, through the discipline of the Church and the influence of grace, you have acquired, will shine as specimens of Christian purity; and while you teach what Christians ought to know, you will shew what Christians ought to be.

"May God of his infinite goodness bless, preserve, and keep you; may he render you the happy instruments of introducing many inhabitants into the realms of bliss, so that when your ministry shall draw towards a close, you may be able to adopt the language of St. Paul, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteous-

ness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." —Pp. 15, 16.

The "Address" of Professor Onderdonk has for its subject the relation which such an institution as that of the Theological Seminary of the Episcopal Church of the United States bears to the interests of religion and the Church.

Commencing with some general observations on the insufficiency of human reason in its unassisted state, to originate, or at any rate to preserve an uncorrupt religion in the world, and hence arguing the necessity of a revelation, which revelation is alone to be found in the volume of the Bible; he deduces from these facts the importance of such an institution of religious education as that which then occupied their attention. For the Bible, he argues, being considered as the source of all true religion, demands learning and study in consequence of its peculiar character, in order to obtain from it the wisdom necessary for salvation. All need not go through the same labour of investigation; but there should always be some furnished with the means of making the truth clear to the understanding of others who are not themselves qualified for the task of interpretation.

"That all may be thus benefited and enlightened by a process for which few have time, and many not ability, the teachers of religion should devote themselves to this accurate and careful study of revelation; and should, consequently, be provided with the knowledge, and inured to the labour, which it requires.

"To this great end our Theological Seminary is designed to be conducive."—Pp. 8, 9.

The Professor then adverts to the various departments of inquiry which ought to engage the attention of the theological student, and which accordingly enter into the system of education adopted at the Seminary, such as—The examination into the evidences of the genuineness and authenticity of the Bible—the critical study of the languages in which it is written, and of the just principles of its interpretation—the systematic development of the Scriptural doctrines and precepts—and the inquiry into the nature and constitution of the Christian Church. The importance of the last subject is well enforced in the following passage:

"If there is, as from revelation it is obvious that there is, in the world, a divinely-constituted society of such a high and holy character, and so intimately connected with the integrity and advancement of the religion of the Redeemer, and with man's spiritual and eternal welfare, surely to those who duly appreciate the great and precious privileges of the gospel, it must be regarded as of the utmost importance to ascertain where this society is to be found, in order that its blessings may be enjoyed. And when we consider the state of things in the present day, and how, from various and opposite quarters, and under

various and discordant circumstances, we hear the claims, Lo! here it is, and lo! it is there, he must have little sensibility to the importance of the divine precept, 'One Lord, one faith, one baptism,' who does not see the vital importance of entering seriously and at large into an inquiry for that Church which Christ established."—Pp. 11, 12.

The objection to theological learning, drawn from a mistaken notion of the sufficiency of the Scriptures, is afterwards obviated—first, from the simple fact that the Scriptures must be read by the generality of Christians in the form of *translations*, and then from the circumstance that *religious teachers* are a divine appointment no less than the written word.

"Allowing, however, that translations could and did give a completely accurate view of the original Scriptures, the objection may be met on another ground. God's dealings and dispensations towards us are to be received as they are vouchsafed. It is clearly obvious that besides giving us the Scriptures, as the source of all religious knowledge, God has ever been pleased to appoint in his Church *religious teachers*. As, however, it is still true that the Bible is the source of all religious knowledge, it follows that these teachers were designed to explain and enforce the doctrines and precepts of the Bible; and consequently, that there are qualifications for explaining and enforcing those doctrines and precepts, to which Christians at large are not to be supposed to have attained. That, therefore, it is right and necessary, in order that the Scriptures may produce their full effect, that the instructions of a well-qualified ministry go with them, is no derogation from the perfection of the Scriptures, because they were not designed to be otherwise sufficient. This is the clear order of God's providence, and, therefore, is right and the best, and demands our grateful assent and co-operation.

"The explanations of Holy Writ which the members of the Church are to derive from its ministers, are not to be received and admitted merely because they are theirs. They must exhibit the warranty of Scripture for what they advance, and give such reasons and proofs as will render the people's assent an enlightened one."—Pp. 15, 16.

Having thus deduced, from the course of instruction pursued, the important relation which the Theological Seminary bears to the inculcation of true religion, the Professor further points out its great subserviency to the interests of the Church.

"And besides, and intimately connected with, this favourable bearing upon the interests of *religion generally*, our Seminary must exert a most happy influence on the interests of that *Church* which,

'Founded in truth; by blood of martyrdom
Cemented; by the hands of wisdom reared
In beauty of holiness; with ordered pomp
Decent and unreprieved;'

commands our admiration, concentrates our affections, is approved by our judgments, is recommended by experience of its instrumentality to edification and holiness, and ought to have our best prayers, and our most willing and devoted efforts in its behalf. That Church, my brethren, in these days of increasing indifference to the great and pre-

cious truths, and the holy requisitions, of the gospel, stands as the gospel's best and most efficient friend, firmly maintaining, and strongly guarding, its distinctive principles, and incessantly enforcing them, in all their purity and all their fulness. It provides a sure resting place for those who are wearied and disquieted with being carried about with every wind of doctrine, and a truly evangelical bond of unity for those who like not the distractions of divers and jarring systems of ecclesiastical order.

"Through the means of our Seminary, the character of that Church is to be raised in the community, her principles better understood, and more duly appreciated, and, as is always the consequence, her borders enlarged, and her influence increased."—P. 19.

The excellence of the Institution having been thus illustrated by the important objects to which it has reference, its claims on public patronage and support are ably enforced in the sequel of the "Address."

"Much yet remains to be done to give the Seminary a fair opportunity of effecting all the good for which it is designed and fitted. Surely it will not, and cannot be that so good a cause will be urged in vain. That cause is urged by society at large, which sees in the religion to be thus extended and enforced, the best friend to its good order, and to that pure morality which lies at the basis of its welfare. It is urged by our country, which recognizes that religion as the most efficient mean of national prosperity and honour. It is urged by the sweet endearments and the pure enjoyments of domestic life, and of friendly intercourse, which see in it the fostering of those tender affections, and the inculcation of those pure and heavenly principles, which draw still more closely every social tie, and confirm and hallow every virtuous sensibility. It is urged by the blessed gospel, to the inculcation and enforcement of whose principles and precepts, in their genuine purity and sanctity, this Seminary is devoted. It is urged by the Church, which the Redeemer loved even unto death, for it is consecrated to the promotion of its primitive unity and purity, and of its best interests. It is urged by the Divine Head of the Church, who sees in this identity of the cause of our Seminary with that of his mystical body, an humble, but, through his blessing, efficient mean of promoting the spiritual and eternal good designed by the stupendous plan of man's redemption."—P. 22.

Among the objects for which increased funds are required for the Institution, Mr. Onderdonk mentions the erection of buildings and immediate pecuniary assistance to such of the students as were in need of it. The Trustees, we are happy to find, have determined on proceeding with the requisite buildings, in the full confidence of future support. As to a collection for the latter object, the author informs us in a note, that it was made according to custom, though some of the friends of the Institution doubted its expediency. He shews, in answer to the objections of such persons, that many, from the want of such help, had been compelled to seek other channels of ob-

taining a livelihood, when their hearts were given to the ministerial profession, or to divide their attention with other pursuits necessary for their support; which must of course diminish their efficiency in the actual exercise of the sacred profession, whose immediate duties would not allow them much leisure for retrieving lost ground. He also adverts to the fact that candidates of the Episcopal Church had found a refuge in the seminaries of other communions, where they had been most liberally aided, and in some instances entirely supported, while prosecuting their theological studies. This circumstance, while it is highly honourable to those communions which have thus reared the scions of another stock, ought certainly to provoke to jealousy in good works the friends of the Church, that she may not be less kind to her own than strangers have proved themselves. Haply, too, such fostering in alien arms may be the means of transferring the affections of the persons so essentially benefited, from their natural parent, the Episcopal Church, to those societies of Christians which have adopted them. And scarcely indeed could such persons be blamed if they preferred that religious fraternity which greeted them with open heart and hand, above that whose ear seemed deaf to their calls for support and encouragement. It is time indeed for all true Episcopalians in the United States to look to the means of securing such persons from the contagious influence of heterodox opinions, which so powerfully recommend themselves by acts of kindness. The opportunity is past for considering the expediency of giving charitable help to such as may require it—the duty is imperatively forced upon them. The Professor, however, by no means despairs of that support for which he so earnestly pleads. He anticipates the period when permanent endowments shall be established in the American Theological Seminary correspondent to those at our Universities, which have been, he justly observes, “under God, the means of blessing the world with the burning and shining lights of evangelical knowledge, which have been afforded in a large portion of the distinguished prelates, and other able divines, whom that Church has reared since the Reformation.”

The Church of England owes indeed a deep debt of gratitude to those institutions in which her noble band of teachers and pastors of the Word have been nurtured and trained to their holy calling. And those on whom is devolved the task of laying the foundation of an institution of clerical education, cannot do better than imitate the sound wisdom in which the universities of this land have been devised and framed. The characteristic points in which one country differs from another, must of course be regarded, in any attempt to introduce into one, institutions formed and matured in another. Our universities pre-suppose an established and predominant national religion. But where,

on the other hand, as in the United States of America, there is no established religion, there can be no extensive combination for the purposes of general learning. Those who determine to exclude religion from their course of education, may unite in some general plan of instruction, as we have seen in the recent irreligious project of a "London University;" but such teaching as that proposed by our metropolitan illuminators, whose only test of admission to their *φροντιστήριον* is,

"Πόλους θεὸς ὁμῶς σὺ; πρῶτον γὰρ θεὸς
Ἡμῖν νόμισμ' οὐκ ἔστι."*

is happily not a symptom of American education. Religion is regarded in the United States in its proper light, as the grand object of all education—as that which must be taught at any rate, however it may fare with other branches of knowledge. As all sects, therefore, are on a parity there, as far as the State is concerned, each must have its appropriate seminary of learning, if it would maintain an orthodox faith according to its own views. And from this circumstance will result a more exclusive devotion to theological studies in each seminary, as it is in its theological opinions that its distinctive character consists. Whereas our Universities, on the other hand, are far from being merely theological seminaries. The promotion of sound religion is their grand object, but it is not their sole, nor, in all cases, their direct object. They endeavour rather to cultivate and discipline the mind of the student previously, that he may enter more competently on the study of the architectonic science of theology.

Regarding, however, the Theological Seminary of the Protestant Episcopal Church of the United States as the best plan of education which can be adopted under existing circumstances, we cannot but admire the excellent arrangements which have been made in it for conveying professional instruction. If it is not adapted to produce theologians of that gigantic stature which a more various and extended course of erudition can alone produce—such as were those veteran champions of our Church who pleaded the Lord's controversy with the Papists and the Sectaries of another day—still it is admirably suited to bring a great quantity of that talent which falls to the lot of the majority, into the service of religion, and to render it most effective in the cause. It is no small praise of an institution, to say that it is calculated to produce a number of valuable parochial ministers, and to furnish them with that wisdom which shall enable them to direct the souls of men into the way of everlasting life. In one thing, certainly, our American brethren of the Episcopal

* Their *νόμισμα*, their *current coin*, is of a far more material and palpable nature, such as suffices to pay the interest of capital and salaries of lecturers.

Church hold forth an example to us all, whether as members of an university or as private Christians---that single eye with which all their proceedings appear to be directed to the glory of God.

MISCELLANEOUS.

AN EXAMINATION INTO THE CHARGE OF HETERO-DOXY BROUGHT AGAINST EMINENT MEN.

ON THE RELIGIOUS OPINIONS OF LOCKE.

In a Second Letter to the Editor of the Christian Remembrancer.

DEAR SIR,

IN a former letter I offered some remarks relative to the religious opinions of Sir I. Newton: at the conclusion of that letter, I led your readers to expect a similar inquiry into the cases of other individuals, who have fallen under the same imputation of heterodoxy. From the review taken of Sir I. Newton's opinions, it is, I trust, evident, that while I contend for the absence of all proof of his alleged Socinianism, and the existence of several clear avowals very hostile to such an imputation, yet I am far from maintaining that his belief in every particular was perfectly free from error. I make this remark in order that my object in offering those as well as the present observations may be clearly understood.

The examples of great philosophers are brought forward with triumph by the Unitarian writers, that the superficial disciples of a system arrogating to itself a peculiarly philosophical character, might, by the sanction of such distinguished names, be brought to suppose that the principles of true philosophy required the rejection of all mysteries in religion. If, therefore, it can be shewn, that the distinguished persons alluded to did not adopt any such principles of theological investigation in connexion with *philosophical considerations*, and did not deny any article of faith on the *ground of philosophical views*, the main object of the inquiry will be answered. And even if, in their detail, the religious opinions of these philosophers should be far from orthodox, still the *principle* upon which those opinions were taken up being shewn to be entirely unconnected with philosophy, the sanction of their authority cannot be any longer urged for that unwarrantable perversion both of philosophy and religion, which is ably characterized by Lord Bacon, as "*Philosophia phantastica, religio haeretica.*"

These remarks will apply, perhaps, more peculiarly to the case I am now about to consider, than to that before discussed. It is the ground-work rather than the superstructure of the religious opinions of that profound thinker, Locke, that I am at present engaged to examine.*

* Some statements on this subject will be found in Archbishop Magee's work, Vol. iii. Note, p. 115, &c.

The writings of this eminent man on theological subjects are both more numerous and more directly bearing on the great doctrines of Christianity than those of Newton. In his works there is much to which neither I, nor any orthodox son of the Church of England, can subscribe. At the same time it is fair to say, that his views have been to a great extent misrepresented, and censured for faults which, it appears to me, cannot by any certain proofs be detected in them. Those who are in the least acquainted with the history of theological controversy in this country, are well aware with what unusual bitterness and acrimony the attack was raised against his work on *The Reasonableness of Christianity*. The imputation of Socinianism was among the mildest which were then heaped upon him. In reference to the present inquiry, it will be quite unnecessary to enter upon the arguments urged on either side in these controversies. My primary object is to ascertain, from what Locke has himself avowed, whether he considered any abstract principle of reason to form a ground for rejecting the mysteries of religion; as well as to exhibit, by his mode of stating the doctrines of Christianity, to what extent and in what sense he maintained them.

It has always appeared to me that if a man once admits the existence of a Deity, he is, in fact, admitting the most incomprehensible of all mysteries, and therefore cannot in consistency reject any others if sufficiently proved by revelation. How far such a view may have influenced Locke's belief, I do not know; but his admission of the unspeakable mysteriousness of this primary truth is most unequivocal. I shall content myself by merely referring the reader to the *Essay*, Book ii. Ch. 15, § 3, 12, compared with Book iv. Ch. 10. His work entitled "*The Reasonableness of Christianity as delivered in the Scriptures*," is founded entirely on the principle that Scripture is to be implicitly followed as the sole guide in the search after religious truth; and in the very first page of this book he expressly condemns those who would reduce the gospel to a mere system of morality, and make Christ only the restorer of natural religion. On the other hand he controverts the doctrine of the condemnation of man by the fall of Adam, as inconsistent with the divine goodness; but this it should seem chiefly on the ground that he does not conceive the *words of Scripture* to warrant such an interpretation. His peculiar hypothesis of the nature of the scheme of redemption, and the design of the gospel, whilst it is opposed to the latter doctrine, is not less so to the former, which he considers an equally culpable opposite extreme.

It is in the development of this hypothesis, both in the work last mentioned, and in his *Commentary on the Epistles*, that the author is led to deny the condemnation of mankind as involved in the sentence pronounced on Adam. He restricts the meaning of that sentence solely to corporeal death, and makes the restoration of immortality to be the object of Christ's coming. But all this, it seems to me most evident, is only the result of his not taking a sufficiently accurate and extended view of the contents of Scripture; of his resting too exclusively on a detached portion of the sacred writings, and not taking due care to compare and combine the testimony afforded by the whole. No part of this interpretation is, as far as I can ascertain, adopted upon the ground of any peculiar philosophic theory, or upon any *à priori* as-

sumptions respecting the nature of the divine attributes or dispensations. It is solely upheld in conformity with the idea the author entertained (founded too upon an over literal interpretation of a passage in Scripture) that "to the poor the gospel was preached," and consequently nothing ought to be found in it but what would be plain to their apprehensions. (Pp. 2, 304. folio, 1740.)

In regard to the general principle of submitting our understandings to the reception of divine mysteries, the following passage will, I think, be regarded as a very clear admission of its reasonableness. (P. 255.) "It is enough to justify the fitness of any thing to be done, by resolving it into the *wisdom of God*, who has done it; whereof our narrow understandings and short views may utterly incapacitate us to judge. We know little of this visible, and nothing at all of the state of that intellectual world—wherein are infinite numbers and degrees of spirits out of the reach of our ken or guess—and therefore know not what transactions there were between God and our Saviour, in reference to his kingdom. We know not what need there was to set up a head and a chieftain, in opposition to the *prince of this world, the prince of the power of the air, &c.*, whereof there are more than obscure intimations in Scripture. And we shall take too much upon us, if we shall call God's wisdom or providence to account, and pertainly condemn for needless, all that our weak and perhaps biassed *understandings* cannot account for.

"Though this general answer be reply enough to the forementioned demand, and such as a rational man or fair searcher after truth will acquiesce in, yet in this particular case the wisdom and goodness of God has shewn itself so visibly to common apprehensions, that it hath furnished us abundantly wherewithal to satisfy the curious and inquisitive, who will not take a blessing, unless they be instructed what need they had of it, and why it was bestowed upon them.

"The great and many advantages we receive by the coming of *Jesus the Messiah*, will shew that it was not without need, that he was sent into the world."

To the same purport is the following observation (p. 300): "All divine revelation requires the obedience of faith;" and every one is "to receive all the parts of it with a docility and disposition prepared to embrace and assent to all truths coming from God, and submit his mind to whatever shall appear to him to bear that character." See also Second Vind. p. 265.

In one place (Second Vind. p. 281) Locke expressly denies that he is a follower of any sect or party; a disciple neither of Socinus, Arminius, Calvin, or any other; but simply a Christian.

One of the principal grounds of accusation with which Locke was assailed, was, that he endeavoured to reduce the whole of the Christian faith to one single article, and wished to overlook a large portion of the New Testament, and consider a variety of doctrines usually esteemed important, as unessential. I am at present but little concerned in wishing to vindicate him from this charge in a general point of view: my inquiry is directed to this particular question:—does this attempt at simplification lead to any thing like Socinian doctrines, or was it conducted in any thing like the same spirit, or on the same principles as those which characterize Unitarianism? The following, among many other

passages which might be quoted, appears to me to afford a tolerably decisive answer. (Second Vind. p. 270.) "This," (viz. all that is necessary to salvation,) "though it be contained in a few words, and those not hard to be understood; though it be in one voluntary act of the mind, relinquishing all irregular courses, and submitting itself to the Rule of him whom God had sent to be our King, and promised to be our Saviour; yet it having relation to the race of mankind, from the first man *Adam*, to the end of the world, it being a contrivance wherein God has displayed so much of his wisdom and goodness to the corrupt and lost sons of men, and it being a design to which the Almighty had a peculiar regard in the whole constitution and economy of his birth, life, sufferings, death, and resurrection, to all those prophecies and types of him, which had given the expectation of such a Deliverer; and to those descriptions of him whereby he might be known when he did come; 3. In the discovery of the sort, constitution, extent, and management of his Kingdom; 4. In shewing from what we are delivered by him, and how that deliverance is wrought out, and what are the consequences of it.

"These, and a great many more the like, afford great numbers of truths, delivered both in the historical, epistolary, and prophetic writings of the New Testament, wherein the mysteries of the gospel, hidden from former ages, were discovered, and that more fully, I grant, after the pouring out of the Holy Ghost upon the Apostles."

With respect to the particular doctrine of the sentence passed on *Adam* and his posterity, this, as I have already observed, is understood by the author as involving only corporeal death. Immortality he represents as the gift of God conferred on the righteous by Jesus Christ; exclusion from Paradise and loss of immortality being the portion of sinners. (P. 13.) He maintains the doctrine of justification by faith; those who are not thus justified being, it should seem, merely deprived of immortality. But it is somewhat remarkable, that he afterwards speaks of the wicked at the day of judgment "receiving death, the just reward of sin," and terms it "a second death." (P. 208.)

Besides this, he subsequently, in giving an outline of our Lord's precepts, mentions his forbidding sins, "on pain of hell fire." (P. 218.) The expression is used without any comment. In another place (p. 231) he still more expressly speaks of our Lord urging his commandments on his disciples "with the enforcement of *unspeakable rewards and punishments in another world*, according to their obedience or disobedience." Again, "Does he their king command, and is it an indifferent thing? or will their happiness or misery not at all depend upon it whether they obey or no?" (Ibid.)

He afterwards quotes the expressions of our Lord descriptive of the last judgment, and of the sentences of retribution both on the good and wicked, without the least attempt to explain away or omit the expressions relating to future punishments; his object all along being to shew the necessity of moral obedience as the consequence of a justifying

faith, and that the future retribution will be according to men's works. In another passage he speaks of the prospect of "heaven and hell," as that which must "cast a slight upon the short pleasures and pains of this present state." (P. 288.) See also his Commentary on the Epistles, Rom. ii. 8, and Eph. v. 6.

These instances appear to me very clear indications that though the author did not consider the sentence passed on Adam to involve eternal perdition, yet in maintaining this opinion he by no means intended to deny the doctrine of future punishments for the actual sins of men, as the Socinians do.

As to Locke's opinion on the grand doctrine of our Lord's divinity, the following are, I think, clear and express testimonies. (Reasonableness, p. 171.) "Indeed (John xiv. 9) our Saviour tells *Philip*, *he that hath seen me hath seen the Father*. And adds (v. 10), *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works*. Which being in answer to *Philip's* words (v. 9) *Shew us the Father*, seem to import thus much: *No man hath seen God at any time; he is known only by his works*. And that he is my Father, and I the Son of God, i. e. the *Messiah*, you may know by the works I have done; which it is impossible I could do of myself, but by the union I have with God my Father. For that, by being in *God* and *God* in *him*, he signifies such an union with God, that God operates in and by him, appears not only by the words above cited out of v. 10, (which can scarce otherwise be made coherent sense,) but also from the same phrase used again by our Saviour presently after (v. 20): *At that day*, viz. after his resurrection, when they should see him again, *ye shall know that I am in my Father, and you in me, and I in you*: i. e. By the works I shall enable you to do, through a power I have received from the Father: which whoever sees me do, must acknowledge the Father to be in me; and whoever sees you do, must acknowledge me to be in you. And therefore he says (v. 12), *Verily, verily, I say unto you, he that believeth on me, the works that I do shall he also do; because I go unto my Father*. Though I go away, yet I shall be in you who believe in me; and ye shall be enabled to do miracles also for the carrying on of my kingdom, as I have done; that it may be manifested to others that you are sent by me, as I have evidenced to you that I am sent by the Father. And hence it is that he says in the immediately preceding (v. 11), *Believe me that I am in the Father, and the Father in me; if not, believe me for the sake of the works themselves*. Let the works that I have done convince you that I am sent by the Father; that he is with me, and that I do nothing but by his will, and by virtue of the union I have with him; and that consequently I am the *Messiah*, who am anointed, sanctified, and separate by the Father to the work for which he hath sent me.

"God nevertheless out of his infinite mercy willing to bestow eternal life on mortal men, sends Jesus Christ into the world; who being conceived in the womb of a virgin (that had not known man) by the immediate power of God, was properly the Son of God, according to what the angel declared to his mother, Luke i. 30—35, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow

thee : therefore also that Holy Thing which shall be born of thee shall be called the Son of God.' So that being the Son of God, he was, like his Father, immortal : as he tells us, John v. 26, 'As the Father hath life in himself, so hath he given to the Son to have life in himself.'

"This may serve a little to explain the *immortality* of the Sons of God, who are in this like their Father made after his image and likeness. But that our Saviour was so, he himself further declares (John x. 18), where speaking of his life he says, *No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again* : which he could not have had, if he had been a mortal man, the son of a man, of the seed of Adam, or else had by any transgression forfeited his life ; *for the wages of sin is death.*" See also Second Vind. pp. 301, 339, 377.

To these may be added one or two equally strong passages from his Commentary on the Epistles. Thus he says (Rom. i. 3, Paraph.), "Concerning his Son Jesus Christ our Lord, who according to the flesh, i. e. as to the body which he took in the womb of the blessed Virgin, his Mother, was of the posterity and lineage of David according to the spirit of holiness, i. e. as to that more pure and spiritual part which in him overruled all, and kept even his frail flesh holy and spotless from the least taint of sin, and was of another extraction, &c. Note.—'According to the spirit of holiness,' is here manifestly opposed to 'according to the flesh,' in the foregoing verse ; and so must mean that more pure and spiritual part in him, which, by divine extraction, he had immediately from God. Unless this be so understood, the antithesis is lost."

In that remarkable passage, Rom. ix. 5, which, the reader will remember, has afforded room for so singularly clever a display of critical acumen to Mr. Belsham and his friends, Locke has made a difference in the rendering, which has been ably criticized by Archbishop Magee, Vol. iii. Note, p. 115, et seq. But while, by this alteration, he would take away one part of the testimony to our Lord's divinity, it is remarkable that he allows to remain the other part of the text, which is in effect almost equivalent. The paraphrase is, "Of them" (the Jews) "as to his *fleshy* extraction, Christ is come, he who is over all, *God be blessed for ever, Amen.*"

The sufferings of Christ are scarcely at all alluded to in the treatise on the "Reasonableness," &c. This indeed was one of the most weighty charges brought against the author, and on which he has taken particular pains to defend himself in his "Vindication." From examining the tenor of his reasoning, I am disposed to think, that in whatever light Locke really regarded this event, his silence respecting it was rather because the doctrinal explanation of it did not materially affect the peculiar hypothesis he was maintaining. The following incidental notices of it are deserving attention. After maintaining, as before quoted, that our Lord's nature was not that of a mortal man, he gives this as the reason why he was able to lay down his life for others. Thus (p. 205) :

"And he that hath incurred death for his own transgression, cannot lay down his life for another, as our Saviour professes he did. 'For he was the Just One ;' Acts vii. 57 and xii. 14, 'Who knew no sin ;'

2 Cor. v. 21: 'Who did no sin, neither was guile found in his mouth.' And thus, 'As by man came death, so by man came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive.'

"For this laying down his life for others, our Saviour tells us, John x. 17, 'Therefore does my Father love me, because I lay down my life that I might take it again.' And this his obedience and suffering was rewarded with a kingdom," &c.

In the controversy which arose between Locke and Mr. Edwards, his omission of any express mention of the satisfaction wrought by the death of Christ became a prominent topic of discussion. How far Locke may have succeeded in defending himself for the omission, I will not undertake to determine, but content myself with referring the reader to First Vind. p. 265; Second Vind. pp. 120, 128, 307.

In another passage he speaks of "an impious and irreligious epithet given to the Holy Jesus," and designates it as "a profane expression applied to the Captain of our salvation, who freely gave himself up to death for us." (Second Vind. p. 326.)

Some extracts in vindication of Locke's omission of "the Satisfaction," from Mr. Bold, who had defended him in the controversy, are given (Second Vind. p. 379, &c.) A remark which Locke has introduced appears to me so full and explicit a statement of his real views on this important topic, that I must be allowed to extract it, at the same time premising that though I am far from considering it altogether favourable to his orthodoxy, it must be admitted that the sentiments it contains are widely remote from those of Socinianism.

"Mr. Bold says right that this is a doctrine that is of mighty importance for a Christian to be well acquainted with. And I will add to it, that it is very hard for a Christian, who reads the Scripture with attention and an unprejudiced mind, to deny the *Satisfaction of Christ*. But it being a term not used by the Holy Ghost in the Scripture, and very variously explained by those that do use it, and very much stumbled at by those I was there speaking to, who were such as I there say, 'who will not take a blessing, unless they be instructed what need they had of it, and why it was bestowed upon them;' I left it, with the other disputed doctrines of Christianity, to be looked into (to see what it was Christ had taught concerning it) by those who were Christians, and believed Jesus to be the Saviour promised and sent from God. And to those who yet doubted that he was so, and made this objection, 'What need was there of a Saviour?' I thought it most reasonable to offer such particulars only as were capable of no dispute, but must be acknowledged by every body to be needful."

There is another passage to which I must briefly allude, as bearing on the opinions respecting the death of Christ, because it is one which has been in a remarkable way laid hold of by the modern Unitarians, as establishing their doctrine, but which Locke interprets in a sense wholly different, and in fact in the only sense which it will reasonably bear. I allude to the declaration of our Lord before Pilate, John xviii. 36, "For this end was I born, and for this cause came I into the world, that I should bear witness to the truth." This text, the reader will remember, is the key-stone of the modern Unitarian creed, and is

rationally interpreted to mean that the death of Christ was only an ordinary martyrdom, by which he bore witness to the truth of his doctrine. Locke, however, understands it as referring to the whole course of our Lord's life instead of his death:—"Our Saviour," says he, "declares that his great business in the world was to testify and make good this great truth, that he was a King, i. e. in other words, that he was the Messiah." (P. 146.)

In a subsequent passage he expressly specifies and dwells upon the assistance of the Holy Spirit, as one of the great benefits procured by the coming of Christ. (P. 289.)

If we turn to the Commentary on the Epistles, there are several much more decided expressions relative to the subject of our Saviour's death. A few of the most remarkable are as follow:—

1 Cor. i. 17, 18, Paraphrase.—"For Christ sent me not to baptize, but to preach the gospel, not with learned and eloquent harangues, lest thereby the *virtue and efficacy of Christ's sufferings and death* should be overlooked and neglected."

Rom. iii. 24, 25, Paraph.—"Being made righteous gratis by the favour of God, through the redemption which is by Jesus Christ; whom God hath set forth to be the propitiatory or mercy-seat in his own blood," &c. In a note he mentions that this translation of ἱλαστήριον is countenanced by Mede. In a subsequent note he maintains the exact analogy between Christ as the spiritual mercy-seat and the atonement made by blood under the Mosaical law.

Eph. v. 2, Paraph.—"Christ also hath loved us and hath given himself for us an offering and an acceptable sacrifice to God."

Rom. viii. 3, Paraph.—"God sending his Son in flesh, that in all things except sin was like unto our frail sinful flesh, and sending him also to be an offering for sin, he put to death sin," &c.

It is observable here, that the expression "offering for sin" is adopted by our commentator as necessary to make out the sense: it does not occur in the authorized translation, where it is rendered simply "for sin." This surely does not savour much of Socinianism.

See also his Paraph. on 2 Cor. v. 21.

Upon a candid and unbiassed review of Locke's theological writings, I am persuaded that no such charge as that of Socinianism can be fairly substantiated against him. That he in many instances departed from the received faith, must of course be admitted; but neither in the detail of his doctrines, nor in the *principles* on which he framed them, can the Unitarians make out any thing like a valid claim to get him as their partizan. As to the merits of his hypothesis of the gospel scheme, it is foreign to my present purpose to say any thing. The question with which I am most concerned regards the *principle* on which Locke deduced his peculiar views. To this, I think, a candid and unbiassed examination of his writings will easily supply the most satisfactory answer.

Not to mention the general declaration in the Preface to his "Reasonableness," let us recollect the following more particular account which he gives in his letter to Mr. Bold (Second Vind. Pref. p. xi.): "How much I was pleased with the growing discovery, every day, whilst I was employed in this search, I need not say. The wonderful

harmony, that, the farther I went, disclosed itself, tending to the same points in all the parts of the sacred history of the gospel, was of no small weight with me and another person, who every day, from the beginning to the end of my search, saw the progress of it, and knew at my first setting out that I was ignorant whither it would lead me, and therefore every day asked me, what more the Scripture had taught me; so far was I from the thoughts of Socinianism, or an intention to write for that or any other party, or to publish any thing at all."

But for the most exact and full delineation of Locke's sentiments and views in regard to the principle on which his faith was grounded, and on which he conceived the meaning of the sacred writers was to be interpreted, the reader will not fail to refer to his Commentary on the Epistles. In particular, his prefatory essay on the right mode of understanding St. Paul's Epistles will afford abundant evidence of the caution and diligence which he used in endeavouring to discover the true line of the Apostle's argument. He deprecates in the strongest terms the plan of taking up a pre-conceived theory, and then interpreting Scripture to suit it. More particularly still, in his Paraphrase on 1 Cor. iii. 1, he represents Christian faith as being founded on an implicit reception of the mysteries of revelation, in opposition to the deductions of human reason and philosophy.

From these and other passages, not less than by the tenor of the whole inquiry, it will be clearly evident that his theory is not of a nature taken up, *à priori*, upon certain abstract principles of imaginary reasonableness and congruity. It is, on the contrary, obviously the result of too confined a view of the tenor of the Holy Scriptures. He took up the sacred volume with a reverence utterly unknown to Unitarian expounders, and examined it in a frame of mind essentially different from that which is displayed in their comments. He had already with distinguished success cleared away the unstable edifices of scholastic metaphysics, and reduced to order and simplicity the science of ideas. But a subject of this kind required for its prosecution no other acquirements than the analyzing power of his penetrating intellect. He hence fell into the very natural error of supposing that in other paths of inquiry the same powers would suffice to carry him along with equal success. Deeply and reverentially impressed with a sense of the divine authority of the Holy Scriptures, he came to the examination of them with a fixed resolution to adopt whatever he should find clearly and unequivocally revealed in them. Having some reason to be disgusted with scholastic learning in general, it was not unnatural that systems of polemical theology should be among the rest objects of his dislike: thus conceiving a distaste for what he (from want of sufficient examination) considered an interference of human authority in matters of faith, he rejected the systems which the labour and erudition of a succession of men eminent for talent and diligence had constructed out of the Holy Scriptures. And perceiving that such authorities were of no force in metaphysical inquiry, he presumed they were of none in theological; and that as in the one he had, *proprio Marte*, explored the true path, so he might also in the other. The process of analysis and simplification was that which had produced him such success in the one sort of investigation: he therefore thought the

same process must apply also to the other. Without any disparagement to his assiduity in studying the Scripture, it may safely be said, that that habit of mind which is most favourable to the simplification and analysis of philosophical truth, is by no means the best suited for collecting and weighing, accumulating and estimating, masses of evidence, or for extracting the tenor of the doctrine in a multifarious, unconnected, collection of books and documents by a variety of authors. For this a different class of faculties must be brought into exercise: and here the theologian will easily perceive it was that Locke failed. He set out with no extravagant pretensions, like the modern Unitarians: he claimed no peculiar distinction as setting about to reform religion on *rational* principles, but merely undertook to simplify the essentials of a Christian's belief upon a literal examination of the New Testament. He was wanting in an enlarged comprehensive method of viewing the subject, of looking into the doctrines in all their bearings, of examining the accumulated testimony of passages which singly may be of little force; but slightly acquainted with the labours of previous inquirers, and in many cases entertaining a contempt for them. These deficiencies in his qualifications for the work of a theologian, are those to which the peculiar faults of his speculations on these subjects may very clearly be traced. Nor is the admission of these deficiencies at all incompatible with our highest and most unqualified praises of his powers as a metaphysical philosopher. They were the very natural accompaniments of such intellectual habits as metaphysical researches at once required and created. But these defects are of a description entirely different from those which characterize the Unitarian system.

Upon such principles as those on which Locke proceeded, no inquirer could ever be led to adopt those vain and empty conceits which the self-called philosopher of the Unitarian school dignifies by the name of rational views of religion.

Locke, from taking too confined a view of certain portions of Scripture, formed, what we cannot but regard, an incorrect estimate of the nature of the gospel dispensation. The Unitarians, from assuming the most unbounded licence in representing Scripture as best suits their purpose, virtually do away the gospel altogether.

Locke approached the Scriptures, inadequately prepared, indeed, to search for their true import: the Unitarians come, superabundantly prepared,—to find in them their own preconceived theories.

I may here then safely leave the case to the judgment of the unprejudiced reader, and with little doubt as to what his answer will be, ask him, whether, if he wishes to set up for a philosopher, and to take Locke for his model, he can from that model find any reason whatever for making Unitarianism a part of his scheme; or if hesitating on the verge of Unitarianism, he can derive any encouragement to proceed from the example of one, who, into whatever misconception he may have fallen, acknowledged an implicit submission to whatever was taught in revelation, admitted a future state of retribution, the divinity of Christ, the expiation for sins by his death, and the influence of the Holy Spirit; and was remarkable for a devout and constant adherence to the worship of the Church of England.

A few remarks on other instances in which the degree of connexion

subsisting between philosophical acquirements and peculiar religious views may be well illustrated, will, perhaps, form the subject of a future communication.

I remain, Dear Sir,
Very truly yours,
B. P.

P. S. The following testimonies as to the accusation of Socinianism brought against Locke, were accidentally omitted when I put together the remarks comprised in my Letter on his Religious Opinions. They appear to me, especially the last, to be very decisive on the point.

B. P.

"I shall leave the Socinians themselves to answer his* charge against them, and shall examine his proof of my being a Socinian. It stands thus: 'When he (the author of *The Reasonableness of Christianity*) proceeds to mention the advantages and benefits of Christ's coming into the world and appearing in the flesh, he hath not one syllable of his satisfying for us, or by his death purchasing life or salvation, or any thing that sounds like it. This and several other things shew that he is all over Socinianized,' which in effect is, that because I have not *set down* all that this author perhaps would have done, therefore I am a Socinian. But what if I should say, I set down as much as my argument required, and yet *AM NO SOCINIAN*? would he, from my silence and omission, give me the lie, and say, I am one?

"Surmises that may be overturned by a single denial are poor arguments, and such as some men would be ashamed of: at least, if they are to be permitted to men of this gentleman's skill and zeal, they require a good memory to keep them from recoiling upon the author. He might have taken notice of these words in my book, 'From this estate of death *JESUS CHRIST RESTORES* all mankind to life;' and a little lower, 'The life which *JESUS CHRIST RESTORES* to all men;' and 'He that hath incurred death by his own transgression, cannot *LAY DOWN HIS LIFE FOR ANOTHER*, as our Saviour professes he did.' This, methinks, *SOUNDS SOMETHING* like Christ's purchasing life for us by his death. But this reverend gentleman has an answer ready. It was not in the place he would have had it in; it was not where I mention the advantages and benefits of Christ's coming: and therefore this and several other things that might be offered, shew that I am 'all over Socinianized.'—A very clear and ingenious proof: let him enjoy it.

"Another thing laid to my charge is, my 'forgetting or rather wilfully omitting some plain and obvious passages and some famous testimonies in the Evangelists, namely, Matt. xxviii. 19, and John i. 1 and 14.' Mine, it seems, are all sins of omission. (First Vindication. Locke's Works, folio, 1740, Vol. II. p. 590.) If the omission of other texts of Scripture (which are all true also, and no one of them to be disbelieved) be a fault, it might have been expected that Mr. Edwards should have accused me for leaving out Mat. i. 18 to 23, and Mat. xxvii. 24, 35, 50, 60, for these are 'plain and obvious passages, and famous testimonies in the Evangelists.' Socinianism, then, is not the

* Mr. Edwards, who charged Locke with favouring Socinianism.

fault of my book, whatever else it may be; for, I repeat it again, THERE IS NOT ONE WORD OF SOCINIANISM IN IT." (Ibid. p. 592.)

I add one quotation more, namely, from Locke's "Reply to the Bishop of Worcester."

"I find one thing more your Lordship charges on me in reference to the Unitarian controversy, and that is where your Lordship says that if these (i. e. my notions of nature and person) hold, your Lordship does not see how it is possible to defend the doctrine of the Trinity.

"My Lord, since I have a great opinion that your Lordship sees as far as any one, I should be ready to give up what your Lordship pronounces so untenable, were it any other cause but that of an article of the Christian faith; for these I am sure shall all be defended and stand firm to the world's end, though we are not always sure what hand shall defend them.

"I know as much may be expected from your Lordship's in the case as any body's, and therefore I conclude, when you have taken a view of the matter again, out of the heat of dispute, you will have a better opinion of the articles of the Christian faith and your own ability to defend them."*

In this quotation it is evident that Locke expressly pronounces the doctrine of the Trinity to be one of the articles of the Christian faith, "which he is sure shall stand firm to the world's end."

ON THE RECEPTION OF THE COMMUNION BY THE MINISTER.

To the Editor of the Christian Remembrancer.

SIR,

As ours is a united Church in doctrinal sentiments (at least so far as a professed reception of clearly-defined articles forms a union), I think it of importance, that in all its discipline and ceremony, there should be a prevalent uniformity. I believe it is generally allowed, that the Rubric contains full and sufficient direction for the officiating minister, in every part of his sacred functions:—on what ground is it, then, that on partaking of the bread and wine at the Sacrament, the priest, or bishop (for I have heard both), uses a form of words adapted to a *personal* reception, although no audible repetition of such form be enjoined in the Rubric, which merely states, that "the minister shall first receive the Communion in both kinds himself?" And, if the above custom be allowed, how is it that some clergymen use a supplicatory form, and say, "May I be thankful:" while others express their devotional gratitude by saying, "and am thankful?" If you would obligingly insert these queries in your "Remembrancer," it may lead to some satisfactory information being imparted to, Sir,

Yours, &c.

L. Y.

* Locke's Works, Vol. I. p. 131.

Perhaps the following passage from Archdeacon Sharpe, on the Rubric, may be satisfactory to our Correspondent. The Archdeacon is speaking of what he terms "deficient Rubrics."

"Likewise in the Communion Office, the minister is ordered first of all to receive the Communion in both kinds himself, before he administers it to the people. But how, or in what form of words, he shall take it himself, is not said; which is apt to produce some variety of expression on such occasions. Bishop Cosins indeed had drawn up a form which all the clergy were to follow when they received the Communion themselves; but it was not put in at the last revisal.

"To these instances more might be added from the Rubrics at the head of the Offices of Public and Private Baptism: upon all which I observe in general, that where the Rubrics are defective, or capable of two senses, or of doubtful interpretation, there is no stating a minister's obligation to observe them: nor is uniformity in practice to be expected; because every minister must be allowed a liberty of judgment, and consequently of practice, in cases not sufficiently clear or capable of various constructions, so as he make no breach upon those Rubrics that are plain and express. In several of those points that I have mentioned above, the Clergy take different ways: and they may safely and honestly do so, for there is no room to say that any of them do wrong, since there is not evidence enough which of those ways are right. Something may perhaps be pleaded for them all. But then whatsoever is pleaded, as it is only upon the foot of private sentiments, we remain still at liberty to follow our own judgment and discretion in those points, till they who have authority do settle a rule for us concerning them. And if, in the mean time, any of us have real scruples upon these points, our proper recourse is to the Ordinary of the diocese for satisfaction; because his determination in all doubtful cases is authoritative, safe, and legal; and is granted to us as a supply for all the deficiencies we meet with in the letter of the Rubric."

Visitation Charges. Works, Vol. III. p. 78. 8vo. 1763.

LINES ON BISHOP WILSON.

To the Editor of the Christian Remembrancer.

MR. EDITOR,

The following tribute to the memory of the apostolical Bishop Wilson, is much at your service.

I remain, your obedient Servant,

CLERICUS.

If patient zeal, and fortitude severe,
Unmix'd with pride; if charity sincere;
If diligence, that ne'er would leave undone
One act by which the conscience might be won;—
If these, with meek simplicity combin'd,
Mark our for praise and reverence the mind,
In WILSON such an object we shall find.
Modest and humble, a deep-felt distrust
Of his own pow'rs (to merit how unjust!)

Led him, his patron's choice, to disallow
 The mitre which was destin'd for his brow.
 Till forc'd at length, and driv'n from his retreat,
 Reluctantly he took the Prelate's seat ;
 Where, guarded still by sanctity of soul,
 He govern'd with a mild, yet firm controul.
 The wild and headstrong will he taught to bend,
 And in the pastor to discern the friend.
 Can memory forget the trying hour,
 When to a dungeon dragg'd by lawless power,
 He saw his priestly office set at nought,
 And every low device of rancorous thought
 Employ'd to render each affront more keen,
 As if oppression made its victim mean ?
 Yet when at length th' intrepid Prelate saw
 Let loose upon his head the outrag'd law,
 No hasty burst of indignation broke
 From lips with vengeance charg'd, but calm he spoke,
 And strove by temperate address to tame
 Within his people's breast the struggling flame.
 Unmov'd by wrongs, by insults unsubdued,
 His enemies with kindness he pursued ;
 In strict obedience to his Saviour's will,
 Meekly returning ever good for ill.

What wonder that a course from blame so clear,
 His person and his memory should endear
 To those who long had witness'd, every hour,
 His bounty pouring forth a silent show'r ?
 What wonder that with this commanding claim
 To reverence, gratitude, and deathless fame,
 Mona should praise and bless her WILSON's name.

POLITICAL RETROSPECT.

INDIA.—We cannot yet congratulate our readers upon the English forces in this quarter having accomplished their purpose of obtaining redress "for the cruel murders and numerous insults the arrogant Court of Ava had the presumption to inflict upon, and to offer to, the subjects of the British Government in a time of profound peace." (*Proclamation.*) From the jealousy always entertained by the Government of Ava of all foreign intercourse, the information contained in our books respecting the Burman Empire cannot be relied on, and in some instances the invading army has already found it to be inaccurate. We have not, therefore, sufficient data to calculate satisfactorily the advantages and difficulties which our troops may experience in their attempt. Situated between the tropics, the country is subject to very heavy rains, which usually commence about the middle of May, and continue till the middle of October ; but this year great quantities

of rain fell early in March, in consequence of which, and of the woods and jungles, the army experienced very serious difficulties in its advance. The present Burman Empire is composed of three states, formerly independent; Ava, Arracan, and Pegue. The province of Arracan, divided from Ava and Pegue by a range of mountains, through which there are very few passes, extends along the coast about 500 miles, and possesses some ports well adapted for commerce, from the advantages of which, however, it has been entirely precluded, by the policy of its present governors. Arracan, the principal town in the province, is situated on an arm of the sea. Although defended by 10,000 men, it was taken the latter end of March by General Morrison, with a very small force, composed of British and Sepoy soldiers, and the whole province has since been overrun and subjugated. It has been stated, that it is the intention of the Indian Government to annex this province to the other English possessions in the East, that the insolent aggressions of the Court of Ava may be easily checked in future. The country is stated to be fertile, and the climate more congenial to the constitution of Europeans than Bengal: there can be no doubt, therefore, but that Arracan, under a liberal government, might become a valuable possession in a commercial as well as in a political point of view. At Arracan and other places the Burmese have displayed considerable skill and science in the choice of their military positions; but when once they are driven from their positions and their fortifications, they have not hitherto attempted to make a stand in the field, although they have had an overwhelming superiority in numbers. Their principal fortification is a stockade, which is merely a wooden wall, sixteen or seventeen feet high, supported by heaps of clay and mud: behind which wall is a platform to stand or kneel upon, made of bamboos. On the outside of the stockade there are several trenches, frequently eight or nine, four feet from each other, and nine feet wide and deep; and in the bottom are stakes of bamboo hardened by burning, which are also very much scattered about. These give much trouble, and inflict very serious wounds; for though not longer or much thicker than the blade of a common knife, they penetrate the thickest shoes. These defences give the Burmese the opportunity of firing with security; but when the trenches are passed, they do not await a charge with the bayonet, but immediately fly. Their mode of attack appears very singular: "they extend in line, each man taking five or six feet, which he burrows in, and makes himself perfectly secure from all sorts of shot:—he loads, pops up his head, and fires; earths again, and repeats this as long as his ammunition serves. In this manner hundreds may be near you, without any sign of them, except the earth they have thrown up." From the nature of the defences, mortars and rockets have been found of great use. The attack upon the Burman empire from the south has been intrusted to Sir Archibald Campbell, that from the west to General Morrison. Sir A. Campbell disembarked his forces at Rangoon, the principal port in the province of Pegue. This province has, since its conquest in 1757, been much oppressed by the Government of Ava, and its inhabitants have been treated as a proscribed race, few of them being admitted to any public employment. Hence we were not surprised by

a circumstance noticed by Sir A. Campbell, that the people of the country beheld with joy the expulsion of their Burmese oppressors, and were bringing in provisions for the use of the army, besides offering their services in the formation of roads. Sir A. Campbell left Rangoon about the middle of February, with 2000 men, intending to proceed to Ummerapoora, the capital of the empire, and seat of government. At the same time General Cotton, with a similar purpose, set out with 1000 men, by a different route; but it was intended that the two corps should unite if either was attacked.

The latest accounts state, that Sir A. Campbell and General Cotton had experienced no opposition except at Donabew, which was overcome by their united forces, and that they were advancing with great rapidity towards Prome. This town, about one-third of the way to Ummerapoora, is on the eastern banks of the river Irrawaddy, in a healthy situation, and is described as naturally strong, and as the key to Ava Proper. A rumour was in circulation at Calcutta, that the King of Ava had made propositions for peace, but that they had been refused by Sir A. Campbell, who was determined to obtain possession of Prome, as that place would not only afford a secure military position for the army, but, being in a more healthy situation, would preserve the troops from the consequences to be apprehended from occupying the low country during the rainy season, which was approaching. The Persians against Alexander, and even the Peruvians against Pizarro, displayed more courage in the field than the Burmese: it is evident the invaders of their country have but little to fear from their prowess. If this were not the case, what would be thought of the rashness of Sir Archibald Campbell, who, by his advance to Prome, has left behind him at Danoobyoo, a place between Rangoon and Prome, a Burmese army of 50,000 men? But the nature of the country, and the difficulty of obtaining the requisite supplies, seem to present very great and serious difficulties;—difficulties which are hardly surmounted by the skill and perseverance of British soldiers.

COMBINATION LAWS.—The great evil which results from an unwise law has been signally manifested by the effect produced by the law passed in 1824, on the subject of the combination of workmen. In a former number we pointed out the impolicy of that enactment, and referred to the act of the last session by which it was repealed. But, unfortunately, the mischief which originated in the enactment of 1824, has not been remedied by the repeal—the plague is not stayed. Although the efficacy of the common law against illegal associations has been restored; although it has been expressly enacted that all who force, or endeavour to force, threaten, molest, obstruct, or compel by any means whatever, others, either to leave their work, or to join any combination or union of workmen, may be punished by a simple and summary process, the workmen in all parts of the country have openly combined for purposes decidedly illegal, and by their refractory conduct have endangered the existence of the manufactures in which they are engaged. Although we are sure that the Act of 1824 was the origin of these calamitous disorders, we are still of opinion that since the repeal, the masters have not acted with sufficient spirit; they have too often overcome the disaffected by a compromise, when the powers of

the law would have been more properly exerted. We are aware that it is extremely difficult to overcome a large body of men by the powers of any law; but as the evil is great, so must be the exertion; and surely no one should be induced by his private convenience to encourage a system, which, if not speedily put an end to, would destroy the whole commerce of the country. We have been glad to observe, however, in some instances lately, that the proper refusal of masters to accede to exorbitant demands has finally prevailed; many of the workmen have returned to their obedience, and have renounced the authority of their seditious leaders.

GREECE.—Upon the act by which Greece has invoked the protection of England, it would be useless to comment. Unable to free herself from the dominion of a Power to which she has long been subject, she seeks the aid of England. Our Government answers by a Proclamation that it takes no part in the contest, and that all its subjects shall observe the same strict neutrality. There is one inference to be drawn from this act, which, we regret to say, appears unavoidable—that Greece is no longer able to continue the contest; that her strength is unavailing. We are perplexed by the various statements which appear respecting the operations of the Greeks; but this is certain, that Ibrahim Pacha traversed the country with a force of but 8000 men.

REVENUE.—The statement of the last quarter's revenue is very gratifying. Notwithstanding the numerous taxes repealed, viz. those on coals, law stamps, wool, assessed taxes, wines, silk, salt, and spirits, the revenue continues to increase. The excess of the quarter ending the 10th instant, over that of the corresponding quarter in last year, is 137,594*l*. This result, under the circumstances, is a certain proof of the increasing prosperity of the nation; for it shews that the means of consumption are increased. No sooner is part of the weight removed which presses upon the energies of the people, than those energies rise into beneficial exertion.—The revenue of France is also prosperous. The produce of the first three quarters of 1825 exceeds the produce of the corresponding quarters of 1824 by more than half a million sterling. But it must be observed, that, in the course of the last nine months, the public debt of France has been increased by the sum of 40 millions sterling voted to the Emigrants.

WEST INDIES.—We were sanguine in our expectations that much good would result from the measure of sending out Bishops to preside over our West-India Colonies. We trusted that measures would be adopted by them, by which the moral and intellectual condition of the slave population would be improved; by which, while the Negroes were taught their privileges as men, they would also be taught their duties as Christians. We believed that the proprietors, notwithstanding the assertions respecting them which some propagate, would readily concur in *such* measures. We have not been disappointed. At a numerous meeting of proprietors of estates held in Barbadoes, it was, amongst other resolutions, unanimously resolved, "That a respectful address be presented to the Lord Bishop of the Diocese, assuring him of our cheerful co-operation with his Lordship in any measures which can promote the interests of religion; and, in particular, of our readiness and anxiety to afford every opportunity in our power for the religious

instruction and moral improvement of the slave-population of this Island." We cannot give our readers a better idea of the advantages which the Diocese of Barbadoes and the Leeward Islands will probably derive from the residence of its excellent Bishop, than by simply recording what he has done. In the course of five months he has visited all the parishes of the Island; he has paid frequent visits to the Central School, and manifested a sincere anxiety for its interest; he has established four schools on the same system (Dr. Bell's) for the gratuitous instruction of slave and free coloured children in religion; he has appointed that lectures be preached twice a week to the Negroes; he has abolished the payment of a fee for baptisms; he has directed that baptisms and marriages be performed in the several churches of the Island; he has held two ordinations and one confirmation; he has preached, and otherwise assisted in the Church service, frequently; on the Sunday preceding his return to England, he administered the sacrament to 600 persons—a most gratifying proof that his labours are not fruitless;—through his exertions, in the first instance, a new church is building; he has also visited the different Leeward Islands; finally, by his example an increased spirit of religion has been diffused among all ranks.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

EXETER DIOCESAN COMMITTEE.

On Thursday (Sept. 22), the Anniversary Sermon for this Diocesan Committee was preached at the Cathedral. The outer centre aisle was completely filled; and among the assembly were most of the respectable persons of the city and its neighbourhood with their families. But not the least interesting and gratifying sight was the presence of 1,563 clean, well-clothed, and healthy-looking children, who are all receiving education in the National Schools.—From the excellent arrangements made by the Dignitaries of the Cathedral, the utmost order prevailed. A stage was erected for the choir in front of the screen. The number of voices joining in the responses of the service, had a sublime effect.—The anthem, by Jackson, taken from the 52d chapter of Isaiah, "Awake, put on thy strength, O Zion," was performed in excellent style; and the 100th Psalm was sung

by the children in a way that delighted every one present.—The Rev. Canon Rogers preached from the 41st chapter of Isaiah, 18th and 19th verses, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water," &c.—At the conclusion of the sermon the children sang part of the 16th Psalm, "My lot is fallen in that blest land;" and service being ended, a collection was made at the doors amounting to £93. 6s. 11d. The plates were held by Lady Frances Ley, Mrs. Henry Porter, Mrs. Swete of Oxton, Mrs. Heberden, The Hon. Gen. Broderick, Colonel Fulford, Mr. Lyon, Mr. Buller, jun. Mr. Hull, Mr. Bidgood, Mr. Creswell, and the Rev. Dr. Barnes.

The Annual Meeting was held at the Guildhall at two o'clock, the Right Rev. the Lord Bishop in the Chair,

who read the following Report of the proceedings of the past year:—

“ When the Exeter Diocesan Committee of the Society for Promoting Christian Knowledge made their Annual Report last year, it will be remembered that they ventured to recommend, in the strongest terms, a recurrence to the original plan of their union, by the formation of all the friends of the society throughout the Diocese, into one Diocesan Association, and the annual transmission of the several Reports of the District Committees to the General Diocesan Committee. They have now the high satisfaction of informing the General Meeting, that not only was the suggestion approved and adopted at the time, but the several District Committees have generally signified their entire acquiescence in the proposed plan—the greater part have already forwarded their Reports to the acting Diocesan Secretary, and the Committee are assured that nothing but accident, or the inconvenient period of the Annual District Meetings, has occasioned the delays or incompleteness of the rest. It becomes, therefore, the first and most pleasing duty of the Diocesan Committee, to acknowledge the ready and cordial co-operation of the District Committees, and to offer, in the name of the Association, their best and warmest thanks—especially to those who, perhaps to their own embarrassment, have kindly altered the time of their regular meetings, in order to accommodate it to that of the Diocesan Committee. Nor can they offer these their thanks, without, at the same time, congratulating the Society at large upon the prospect which is thus opened to them of a more systematic method of operation, and, as they hope, of an increased activity and an extended sphere of usefulness. The abstract of the Fund Reports which have been received, will abundantly shew that the interests of the Society, which are, in fact, the interests of mankind, are steadily and rapidly advancing. There is not one report that does not bear testimony to an increase, either in the funds of the District Committee, or in the dispersion of its books and tracts, or in the zeal and prudence with which its concerns are managed ;

and, at the expiration of another year, when the object of the Association, and the proceedings of the Diocesan Committee, shall be better understood, still more ample, and still more cheering returns, may be confidently anticipated. By that time, not only will the number of Bibles, Testaments, Prayer Books, Psalters, bound books, and tracts, distributed through the Diocese, be clearly and separately ascertained, but lists also of the Parochial Lending Libraries formed upon the rules of the Society, and of children educated at schools under its auspices, will be more fully made out, and all the information required by the Parent Society on these points will be more easily and accurately supplied. The Committee, indeed, have good hope that the next Report will contain the most complete and satisfactory accounts upon both these important heads ; for they cannot for a moment allow themselves to doubt the steady progress and ultimate success of measures which are in themselves so eminently calculated to prepare the young, and preserve the old, in the true faith and fear of God, and have been already found by experience so salutary and efficacious. Neither can they doubt the zealous concurrence of all the friends of sound religion and social order, in the furtherance of designs which have been so often and so earnestly recommended by the Lord Bishop of the Diocese, more particularly during his late visitation. They are therefore ready to bestow whatever means the liberality of the public may leave them possessed of, after the ordinary claims of the Society have been attended to, in the further aid and encouragement of National Schools and Parochial Lending Libraries ; convinced as they are, that, although the more immediate evils which these Institutions were originally intended to counteract, may have passed away, yet there is still, and ever must be, in the actual condition of society, abundant reason for their continued employment and support.

“ But if the general aspect of the concerns of the Society throughout the Diocese is thus promising, its progressive advancement in the District of Exeter is still more encouraging. It

appears, by the returns from the Depository, that whereas the numbers reported to have been issued last year were,

Bibles	835
Testaments and Psalters ..	1555
Prayer Books	2615
Bound Books and Tracts ..	16705

Making altogether a total of 21,710,

"The numbers now reported (exclusive of Cards and Papers on Confirmation, amounting to 8224,) are

Bibles	1031
Testaments	1299
Prayer Books	3370
Psalters	692
Bound Books and Tracts ..	16565

Making a total of 22,957, and an increase upon the whole year of above 1000 Books.

"It may also be interesting to the Meeting to know, that of the Books and Tracts thus issued, there were delivered gratuitously, or to be re-sold at one-third of the Society's prices,

Bibles	105
Prayer Books	253
Testaments and Psalters ..	112
Tracts, &c.	1041

In all, 1511.

"And that the whole number of volumes dispersed during the last nine years in this District, amounts to

Bibles	5452
Testaments and Psalters ..	11,586
Prayer Books	19,833
Bound Books, &c.	131,244

In all, 168,115.

"The Committee are unwilling to detain the Meeting with farther observations, even upon the enlargement of their stock, or the great addition of new subscribers to the Local Fund, or of members to the Parent Society. But there is one point to which they feel obliged in conclusion to advert. It appears, from the several items of books issued from the Diocesan Repository during the last year, that while there has been a trifling diminution in the number of Tracts sold, there has been a very considerable increase in the other articles, and particularly in Bibles and Prayer Books. Indeed, of the latter alone, 755 have been dispersed beyond the issue of last year, a circumstance, which the Committee, as members of the universal Church of Christ, no less than friends to the

Established Church of England, are bound to notice with gratitude, and record with joy. For at a time when education is making the most rapid strides in all directions, and knowledge, in the apprehension of many, is likely to outstrip the sober pace of true wisdom, they cannot but rejoice at the extended circulation of that most admirable manual of Christian faith and practice, which the learning, the piety, and the moderation of the great Fathers of the English Church were united to compile; a manual, which is at once a standing monument to their honour, and a lasting blessing to their descendants; for no human composition can furnish a greater incentive to devotion, a safer guide to truth, or a more faithful exposition of Holy Writ, than that 'form of sound words,' which, with the very Scriptures upon which it is founded, it has ever been the peculiar pride and province of this Society to recommend and distribute."

The Bishop said, "he could not sit down without congratulating the Meeting on the very satisfactory nature of the Report he had just read, which shewed that the improvement which had taken place in the affairs of the Society, was not confined to one single point, but extended equally to all. Whether he looked to the number of new subscribers, or to the distribution of books and tracts, there was equal reason for satisfaction and congratulation. Indeed, the subscriptions and the distribution of books and tracts acted mutually upon each other; for enlarged subscriptions furnished fresh means of distribution, and the distribution again could not fail to secure fresh subscribers. There was one point, however, upon which, from his situation, he was able to communicate more information than the Committee could possess, namely, the formation of Parochial Lending Libraries. During his late visitation of the Diocese, he had made a point of ascertaining their progress, and he had the high satisfaction of assuring the Meeting, that throughout the whole Diocese there was a very general feeling in their favour, and a very general determination to carry them into effect.

"As to the excellence of the Institution which they had assembled that

day to support, it was not necessary for him to say any thing, especially after the Report which he had had the honour of reading to them. As had been well observed, it extends its care to the young and to the old—to man in every stage of his existence from the cradle to the grave. It furnishes books of instruction to the infant mind; of amusement and religious knowledge to persons farther advanced in life; while to all it gives the Bible, with its best commentary and accompaniment, the Book of Common Prayer—thus furnishing the surest means of affording comfort in this life, and directing them to the attainment of everlasting happiness in the life to come."

E. P. Lyon, Esq. said, "the pleasing task fell to his lot to move, that the very able, succinct, yet comprehensive Report which they had just heard, should be adopted and printed; and he felt, in common (he was sure) with the Meeting, under great obligation to those who had drawn it up in such an intelligent manner, and doubted not but it had operated on the minds of others as it had on his own; for he (Mr. L.) felt it as a spur to fresh exertions. Education was extending itself with rapid strides, and it was now avowed by some of its promoters, that they meant to commence with the infant mind, and not to stop in their course till the full grown man, was acquainted with all the principles by which the operations of his daily labour was regulated; and he (Mr. L.) understood that in this city it was intended to afford young persons time for improving their minds, by closing the shops at an earlier hour than had been usual, for that purpose. Now he (Mr. L.) thought that when all those great measures and changes were contemplated, it must operate as an incentive to still further exertions in the cause of the Institution they were met that day to support; for it shewed the necessity of early instilling into the minds of all young persons those great and essential truths of religion, those sound principles, which would enable him to make his peace with his Maker, and be as a shield to protect him from the insidious snares of the infidel and the blasphemous, and

without which knowledge, or with his mind stored only with the principles of science, he might be compared to the mariner consigned to the ocean without chart, compass, or rudder; for though happily the land did not now teem with those pernicious publications, the prevalence of which, a few years since, was so much to be deplored; yet the friends of religion and morality ought not to relax, but on the contrary to increase their endeavours for the cultivation of sound religious principles, by giving the Bible, accompanied by the Prayer Book, that most excellent 'form of words,' which he (Mr. L.) recommended from conviction, and which carried the stamp of their heavenly origin in their simplicity."

The Hon. General Broderick seconded the motion.

The Bishop moved, that the Members of the Society for Promoting Christian Knowledge, and all Subscribers to the same, in the Diocese of Exeter, form "The Diocesan Association," which was seconded by J. B. Creswell, Esq.

Sir H. Davie moved, that the Bishop be requested to become the Patron of the Association, which was seconded by the Rev. Mr. Lampen, of Plymouth, who was confident he should express the wishes of the Plymouth Committee, with whom he had the honour of being associated as their Secretary, and who contemplated the greatest benefit from the Association to the Established Church, which in itself was a blessing to this country, and the admiration of the world.

That the thanks of the Meeting be offered to the several District Committees throughout the Diocese, for their ready acquiescence in the formation of the Diocesan Association.

B. Fulford, Esq. moved the thanks of the Meeting, in which he was sure he should be joined by all who had the pleasure of hearing it, to the Rev. Canon Rogers, for his excellent and appropriate Sermon that day.—The Mayor had great pleasure in seconding the motion, which, being carried unanimously, was acknowledged by the Rev. Canon Rogers.

The Rev. Dr. Bull moved the thanks of the Meeting to the Mayor, Chamber,

and Incorporated Bodies, for the countenance and support shewn to the Society by their attendance at the Cathedral, and also to the Mayor for the use of the Guildhall. "He rejoiced at every opportunity which brought the clergy and laity together, for they were alike the members of the same Church: the clergy, indeed, were its ministers, but the laity were equally its members, and equally interested in its prosperity and support. They had met already in the house of God, and they were now, if he might use the expression, met in the house of man for the common purpose of benevolence and the promotion of Christian knowledge."

The Rev. W. Ellicombe with sincere pleasure seconded the motion, which the Bishop said he could not put without declaring it had his cordial concurrence; for though the clergy and laity were known by different names, they were truly but one church, one body.—The Mayor returned thanks.

Thanks were voted to the last year's Select Committee; and, on the motion of the Rev. Dr. Collyns, seconded by Col. Macdonald, to W. Crockett, Esq. the Treasurer.

The Rev. Canon Rogers moved the thanks of the Meeting to the Secretaries, which was seconded by Mr. Lyon, who took occasion to pay a well-merited compliment to the Rev. J. M. Collyns, "who," he said, "was in fact the efficient Secretary, for his zeal and indefatigable exertions in the cause of the Society; for," said

Mr. L. "it is a light task for us to meet here this day to go through the routine business of the Society, but the labours of the Secretary exist throughout the year, and those who are at all used to public business know well the value of an attentive and diligent Secretary; and sure he was the Rev. Gentleman, of whom he felt a pleasure in speaking, would receive that reward for his exertions, which, next to the approving voice of his own conscience, would be the most gratifying to him, the unanimous thanks of the Meeting for his very efficient services."

The Bishop could not content himself with a silent vote on this occasion. "Few persons," he observed, "knew the trouble that fell on those who devoted themselves in such a way to the public service.—That the labours of our Secretary are great, yet cheerfully borne," added his Lordship, "I well know, but I doubt not there is much with which I am not acquainted myself."—The motion was carried by acclamation.

The Committee for the ensuing year was then appointed; and, on the motion of the Bishop, the Treasurers and Secretaries of the District Committees declared members *ex-officio*.

The Bishop having left the Chair, which was filled by the Hon. General Broderick, J. W. Buller, Esq. moved the thanks of the Meeting to his Lordship, which being carried by acclamation, and the Bishop having returned thanks, the Meeting broke up.

CHICHESTER DIOCESAN AND DISTRICT COMMITTEE.

Patron.—The Lord Bishop of Chichester.

President.—His Grace the Duke of Richmond.

Vice-Presidents.—The Right Hon. the Lord Selsey; the Archdeacon of Chichester; Sir T. B. Pechell, Bart. M. P.; Sir James Brisbane, Knt. and C. B.; the Very Rev. the Dean of Chichester; the Rev. G. Marwood, *Canon Residentiary*; the Rev. W. D. Tattersall; John Peachey, Esq.; Charles Forbes, Esq.; Charles Baker, Esq.; Edmund Woods, Esq.

Treasurer.—R. Murray, Esq.

Secretary.—The Rev. W. W. Holland.

REPORT FOR 1824.

THE Committee rejoice that they are again enabled to congratulate the friends of that pure and undefiled religion, which it is the principal design of this benevolent Institution to promote, on its increasing prosperity. Never, since the establishment of it, in 1812, have its finances been in so flourishing a condition, or its benefits so extensively diffused.

From the following details, it will appear not only that the objects of this Institution are in a generally prosper-

ous state, but that a considerable progress has been made in its resources, operations, and usefulness, in the course of the last year. During that

interval, additional subscriptions and donations have been received by the Committee from twelve individuals, amounting to twenty-one guineas.

The Receipts and Payments of the Committee, between the Audit of 1823, and the Audit of 1824, are

RECEIPTS.			PAYMENTS.		
	£.	s. d.		£.	s. d.
By balance in the Treasurer's hands.....	76	0 7	Paid Rev. W. Parker for Books	198	4 5
Amount of Arrears of Subscriptions for 1823	9	9 0	Ditto Donation to Parent Society, being one-third of Arrears of Subscriptions for 1823.....	9	9 0
Ditto Subscriptions for 1824.....	171	13 6	One-third of ditto for 1824.....	171	13 6
Ditto of Books sold....	135	4 9	Ditto of Money received for Books sold	135	4 9
Ditto ditto to the National Schools	28	12 11	One-third... £316 7 3		
Ditto Donations for the use of the District....	11	13 0	Ditto for printing Report, &c.....	10	9 6
Ditto for Family Bibles..	6	6 0	Ditto Rent and Salary of Assistant Secretary.....	12	12 0
			Ditto incidental Expenses.....	8	2 1
			Ditto Rivingtons, for Family Bibles	13	13 6
			Balance in the hands of the Treasurer	90	9 2
	£438	19 9		£438	19 9

December 30, 1824.—At a meeting held this day, the above account was examined and allowed. RICHMOND, &c. *President.*

The Number of Bibles, Common Prayer-books, Tracts, &c. distributed by the Committee, between the audit of 1823 and the audit of 1824, is as follows:

Bibles	397
Testaments.....	287
Common Prayers ..	1087
Bound Books	979
Stitched Tracts	1900
Total....	4650

And the whole number of Books, distributed since the establishment of the Committee in 1812, is

Bibles.....	2501
Testaments.....	2280
Common Prayers ..	8298
Bound Books.....	7666
Stitched Tracts	30,484
Grand Total....	51,229

The entire cost to the Parent Society of the books issued from the

Chichester Depository last year, amounted to 322*l.* 6*s.* 6½*d.*, while the funds of the Committee have been charged only 198*l.* 13*s.* 7½*d.* for them. A more striking illustration of the benefits which the Society holds out to such as are disposed to avail themselves of them, can hardly be afforded. While, however, on the one hand, nothing is better calculated than such liberality to induce the friends of the Church of England to become subscribers to this Institution; it must be obvious, on the other, that it cannot long continue to supply the demands of its Members and District Committees upon such advantageous terms, unless it receives from them all the support which it may be in their power to bestow; unless, from the latter in particular, it meets with a strict compliance with the tenth standing rule, which stipulates, that an entire third of all subscriptions and receipts, by sale of books, &c. be transmitted as a donation to the So-

ciety. The donation from this Committee, for the year 1824, is the largest that has ever been made, amounting to 105*l.* 9*s.* 1*d.*; and yet, by comparing the original cost price of the books dispersed during that period with the selling price to the Committee, it will appear that the donation, ample as it may seem, does not make good the loss sustained on the part of the Society by nearly 40*l.*

The resignation of the chair of this Committee, in consequence of the late Dean's elevation to the Bench, together with the proceedings which the Committee felt themselves called upon to adopt on that occasion, were fully recorded in their last Report. They have now the pleasure to announce, that at the unanimous request of the Committee, his Grace the Duke of Richmond has kindly consented to accept the appointment of President. By the decease of our late venerable Diocesan in May last, the office of Patron of this Institution, which his Lordship had filled from its first establishment, became vacant. The Committee, who were no strangers to the zealous attachment which the respected Prelate, who now presides over the Diocese, felt for the general interests of the Parent Society, or to the distinguished part which he had previously taken in promoting its benevolent designs, as a Secretary, and afterwards as a Vice-President of the Lewes Deanery Committee, were naturally anxious to obtain his Lordship's sanction and patronage. They accordingly lost no time in intimating their wishes to that effect; and they have now the satisfaction to state, that his Lordship, most cordially approving of the objects of such Institutions, without hesitation consented to become the Patron of the Diocesan Committee.

A representation having been made

from Mr. Gilbert, the Master of the Poor-House, that as Mrs. Gilbert was in the habit of hearing the children read their Bibles on Sundays, and at other suitable opportunities, a sound and practical Commentary on the Holy Scriptures, which might be read, or referred to, on these occasions, would not only be of great assistance to herself, but also of great advantage to the inmates generally, the Committee came to an immediate and unanimous vote, that a copy of the Society's Family Bible, bound in three volumes, should be presented to the Court of Guardians, for the use of the in-dwelling poor. And as, upon enquiry, it appeared that the Bibles and Prayer-books, which the Committee had formerly granted for the same purpose, were, from time and use, become injured and unserviceable, it was further agreed to furnish the Poor-House with a fresh supply; and to include a few of such of the Society's Tracts as seemed best adapted to the peculiar situation and circumstances of the persons for whose instruction they were designed.

The Committee close their Report with earnestly entreating "every member of the Committee to look around through his neighbourhood, and at once to benefit the Institution, and the persons to whom he may be disposed to appeal for further support, by communicating the state of the Society, and this its Diocesan Committee; and by representing, that though much has been done by both, much yet remains to be done; and that blessed as is every species of Christian charity, both to the giver and to the receiver, none is attended with so great a blessing as that which tends, by instructing the ignorant, and by reclaiming the sinner, to insure their peace in this world, and their eternal happiness in the next."

CREWKERNE DISTRICT COMMITTEE.

On Wednesday, September 14th, the Annual Meeting of this Committee took place at Crewkerne. A sermon was preached at the parish church, by the Rev. H. Stanbury, rector of Hinton St. George, from Matthew xviii.

16, "And I say unto thee, thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it."—After divine service, a large and highly respectable Meeting assembled, the Lord Bishop

of Bath and Wells in the chair. The last year's Report was first read by the Rev. H. Palmer, principal District Secretary, and exhibited a very satisfactory progress of the Society's affairs in the district. The circulation of the Prayer Book, as well as of the Bible, appears to be increasing rapidly in every division of the diocese.—The Rev. Z. Edwards, Curate of Chard, then rose, and after many judicious observations, proposed the immediate establishment of Parochial Libraries for the use of the educated classes of the people in each of the three towns of Chard, Ilminster, and Crewkerne.—This motion was seconded by the Rev. W. B. Whitehead, Diocesan Secretary, Vicar of Chard. Having described at large the great advantages of Parochial Libraries, as admirable means of providing sound mental food for the people, after they shall have received the benefit in early life of the excellent instruction of the National Schools, he proceeded nearly as follows—"But, my Lord and Gentlemen, the peculiar aspect of the times presses this subject upon us, always in itself intrinsically most important, with more than ordinary force. The present seems to be, in a singular manner, the age of making fantastic experiments upon that greatest engine of all social good or evil, the popular mind: and therefore I consider it to be the duty of every good man, to endeavour to invest that mind with such a panoply of light and power, as shall enable it to set at nought the subtle machinations of the ambitious revolutionist, and the insidious workings of the ever active enemies of the pure faith of the Gospel. When, Gentlemen, I say that this is an age of fantastic intellectual experiment, I am sure that I am speaking the truth. Independently of that pseudo-liberal plan of general education, which excludes a large portion of the Gospel from the people's schools, for the purpose of a seeming, but delusive, religious union, I now see projected, or established, a *University without religion*, and popular reading and debating clubs recommended under the specious and peaceful banner of science. When, then, we view all these extraordinary novelties, and especially when we consider who are their prime movers

and patrons, it is impossible for any man of mere common observation not to see that a regular plan is now deeply laid, by the restless genius of modern innovation, to turn the current of popular feeling against all that is venerable and praiseworthy in the established institutions of the country. It is in vain to endeavour to palliate this truth. Neither the sophistries of a Brougham, nor the plausible philanthropic musings of a Birkbeck, will ever avail to conceal the dagger which lurks under all this embroidered mantle of mischief. What, then, under these circumstances, so full of evil omen, is the duty of every man whose heart beats purely and steadily in the cause of his country's *real* happiness? What, but, with the Gospel in his hand, to "stand between the dead and the living," and to endeavour to "stay the plague?" What other power than this will ever be able successfully to resist the torrent of popular perverseness? What, in fact, was this precious gift of the Gospel given us for, as far as this world is concerned, but to meet with controlling power such very circumstances as those which now surround us—to purify the corrupt designs of the human heart, whether in communities or in individuals? It is the paramount duty, then, I apprehend, of all such associated bodies as ours, and of all good men, to pursue steadily, through all its course, that happy plan of popular instruction, justly called "*NATIONAL*," which we have adopted, and whose basis and corner-stone are laid in the rock of the Everlasting Gospel. In the Daily and Sunday Schools belonging to that plan, the humbler orders of our neighbours and fellow countrymen may continue to learn, with certainty, to become happy men, good Christians, and useful members of society; whilst, by means of those reading institutions, which it is the object of the motion now before us to support, they may at once sustain and improve that best talent of Christian instruction given them at school, and be enabled to devote their few leisure hours to the purposes both of innocent recreation and of solid mental improvement. The wisdom of this mode of popular education, which

makes religious instruction its leading feature, the ever visible thread which runs through its whole fabric, is altogether unquestionable. We are told by one greater than Mr. Brougham or Dr. Birkbeck, that "the fear of the Lord is the beginning of wisdom:" whilst *One* still "greater than Solomon" has still more forcibly condemned by the whole spirit and tenor of his instructions, the self-elated wisdom of the world. But, my Lord, I am aware, whilst I glory in the principles which I have now been maintaining, that the ground on which I am treading is, in popular estimation, tender, and open to much and determined misrepresentation. In order, then, to meet this enemy at once, I will say, in the plainest language, let the light of education, in this land of pure religion and liberty, blaze as widely, as loftily, and as brightly as it can. I am no friend to any thing approaching to that monastic slavery of the human mind, which would confine it within the horizon of religious meditation alone. I would have it expatiate freely over the whole wide field of this world's interests and knowledge—but, amidst this vast ocean of human pursuits, I would have religion ever conspicuously placed as a land-mark of safety: she should be the polar star to direct securely every enterprising navigator of life, the central magnet of attraction, by which all the conflict-

ing elements of enlightened society should be constantly held together in harmony and peace." The Rev. Gentleman concluded by referring, in a feeling manner, to this his first appearance in the district, as a local member of the society [having been recently preferred to the living of Chard by the Bishop of the diocese], and by thanking the Meeting for the attention with which they had heard him. —Several other gentlemen also addressed the Meeting. The Rev. Dr. Palmer congratulated the Right Rev. Chairman upon the able stand which had lately been made in the House of Lords against the Roman Catholic claims; and the Rev. J. Clarke, Rector of Chafcombe, in the course of an able and animated speech, vindicated the Society for Promoting Christian Knowledge, not only as the oldest, but the best and completest Bible Society in existence, and concluded by making an eloquent appeal to the country gentlemen present, in favour of that sound instruction of their peasantry which is aimed at by the Society, and, with which, he justly said, all the comforts and peace of country society in particular are indissolubly connected. —The Bishop concluded the business of the day with the usual prayers. —The Meeting was attended by most of the clergy, and many of the principal laity of the neighbourhood.

CHURCH PROCEEDINGS IN INDIA.

On the 28th of April the Lord Bishop of Calcutta made his visitation to the Clergy of Bombay. The Venerable the Archdeacon on this occasion, after a sermon addressed to the Clergy on their duties with reference to their peculiar situation in India, took leave of them, that being the last time that he should publicly appear among them in his official capacity as Archdeacon.

On Tuesday, May 3d, a General Meeting of the Bombay District Committee of the Society for Promoting Christian Knowledge, was held in the Vestry-room of St. Thomas's Church, at which the Lord Bishop presided. The Meeting was attended by the Honourable the Chief Justice,

Mr. Warden, the Archdeacon, and all the Clergymen connected with the Society, besides other members of the Committee. The chief business transacted was to receive a Report of the proceedings during the last three years, which was approved, and ordered to be printed. The Bishop addressed the meeting, congratulating the Committee on the favourable report they were able to make, and expressing his approbation of their proceedings. He particularly adverted to the *Lending Libraries* formed by the Committee, and to the libraries which have been placed under the Chaplains, by Government, for the use of the common soldiers, which he much commended; he was much

pleased also with what the Committee were doing, in translating and printing the Society's tracts; and he placed before the meeting the great usefulness of the Society in assisting the ministerial duties of the Clergy, particularly in India. Remarking on the low state of their funds, occasioned by the exertions they had made to keep up an adequate supply of books, he announced his intention of presenting them with a grant of 1000 Sicca Rupees, from funds intrusted to him by the Parent Society. His Lordship alluded, also, in his speech, to his intention of shortly endeavouring to form in this place, a District Committee of the Society for the Propagation of the Gospel, by which a connexion might be kept up by the friends of missionary exertions in Bombay, with the Bishop's College in Calcutta.

On Wednesday, May 4th, the Annual Meeting of the Bombay Education Society was held at St. Thomas's Church. The Honourable the Governor presided, attended by Sir E. West, the Lord Bishop of Calcutta, Sir C. Colville, Mr. Warden, Lady West, Mrs. Heber, and many other highly respectable individuals, friends of the institution. The children of the two Central Schools were present, and the higher classes were examined in reading, accounts, &c. in the presence of the Bishop, who expressed his satisfaction at their proficiency. The examination having been concluded, the Report for the last year was read, from which it appeared, that on the 31st of December last, there were 236 scholars in the boys' school, of whom 107 were whole boarders, and the rest day scholars: during the last year, 22 boys have been admitted as whole boarders, and 6 apprenticed in the public service of Government. In the girls' school, which is greatly indebted to the kind and zealous attention of the Lady Patroness and Directresses, there were 65 girls, of whom 17 had been admitted during the year. The receipts for the year 1824 amount to Rs. 37,049.1.16, and the payments to Rs. 34,508.1.54; of these receipts, Rs. 14,494 were the benefactions and subscriptions of private individuals, being an increase upon the subscriptions of the former year of Rs. 2,179.

In order to enable the Society to erect new buildings for the accommodation of the two schools, the government, besides the grant of a piece of ground at Bycullah, have transferred from the old church and school fund, the sum of Rs. 46,115.0.56. The total account of the Society's funds from every source, as available for the purpose of building the schools, was, in Dec. 31st last, Rs. 128,973.3.46. It is proposed that the new building shall accommodate 350 boarders, 200 boys, and 150 girls.

In the conclusion of the Report a tribute of respect was paid to the highly respected and esteemed Archdeacon, Dr. Barnes, to whom this excellent institution is indebted for its first establishment on the present efficient system; and whose attention to its interests has been most persevering. He has already had the satisfaction to see something of the benefits which it is so well calculated to convey, in the good conduct, and superior qualifications of many young persons who have received their education within it, and who are now filling useful situations in life.

On Thursday, May 5th, the society of Bombay were assembled to witness one of the most gratifying sights for which a public meeting could be held,—the laying the foundation stones of the New Central Schools of the Education Society, at Bycullah.

The superior attractions of a work of real charity were conspicuously shewn in gathering together, in the hottest part of the season, and at an hour when few ladies would be induced by any object of mere amusement to go abroad, perhaps a larger, and a more respectable, and a more willing assembly than has ever been witnessed at Bombay. By a little after seven o'clock the chief patrons and friends of the Institution had arrived, comprising the Honourable the Governor, the Honourable the Chief Justice, and Lady West; the Lord Bishop and Mrs. Heber; his Excellency the Commander in Chief, Mr. and Mrs. Warden, Sir C. and Lady Chambers, Sir Ralph Rice, Mr. Goodwin, Mr. Meriton, Major-General Wilson, Archdeacon Barnes, and almost the whole

society of the Presidency. Very judicious preparations had been made on the ground, under the direction of Captain Jervis, the Engineer of the undertaking, for the accommodation of the company, by the erection of the flies of two large and elegant tents, which reached nearly from the site of the foundation stone of one school to that of the other. In the intermediate space, under a shahmianah, were placed the children of the two schools. The ceremony began with some verses of the morning hymn sung by the children, after which Lady West and Lady Chambers, who were to be assisted by the other Directresses of the girls' school, were conducted to the site, and the upper stone being raised by pulleys, the plate, after the inscription had been read by the Reverend W. Carr, was deposited in the cavities of the lower stone by Lady West, and a bottle containing coins by Lady Chambers. The upper stone was then lowered down, and that part of the ceremony completed. The same form was next gone through on the site of the boys' school, where the Honourable the Governor and the Archdeacon officiated, assisted by the Vice-Presidents and Directors of the Institution. The Bishop then offered up a prayer to Almighty God for his blessing on the work of charity which had just been commenced. The last verse of the hymn was next sung by the children, with which the solemnity of the occasion concluded.

The refreshment of an elegant breakfast, provided by the hospitality of the Archdeacon, succeeded. As soon as breakfast was over, the Bishop addressed the company in a speech of considerable length, and with great feeling.

Addressing the Governor, he began by stating "that he had been deputed by the supporters of the Institution to be the organ by which their thanks might be conveyed to him, to the other distinguished persons assembled, and to the whole company, for thus countenancing by their presence, the commencement of a work which their liberality enabled to be undertaken. It was a gratifying sight, he said, and he thought he might indulge an honest pride in expressing his belief, that the British are the only people who could

exhibit it, while he felt persuaded that the Protestant was the only religion which could lead to it. It was a grateful sight to see the high, the talented, the valorous, and the fair, unite to grace with their presence a work whose object was to promote the education of the poor. He felt it impossible to look on the group of children then before them, to hear their seraphic voices, and to consider who they were, and what might be the consequence of their education, without the deepest interest. They were the children of those who had fought our battles, and had shed their blood side by side with our fellow-countrymen, and it was to them and to their children, that humanity must look for the improvement of the people over whom we rule, and their conversion from the error of their superstitions to the pure tenets of our faith; so that even if the sway of England, like other dynasties, should pass away, (which might God grant to be far distant,) we should be remembered chiefly for the blessings we had left behind us. He could not refrain from expressing his thanks to his Excellency the Commander in Chief, for his uniform patronage of this institution and of education generally, nor from declaring that at every station which he had visited, he had seen evidence of his being not only the soldier's friend, but the friend of the soldier's child. He eulogized the liberality of the rules by which the schools of the institution were managed, that none were excluded from its benefits, and expressed his conviction of the importance of pursuing this enlarged and generous policy. By these means we should train up, in the first place, that numerous class of children with which we are so nearly connected—a class which is now seen around every camp,—shewing by strong lineament the progress of British population; we should train them up to support the name of our country in the East, to disseminate among the natives the arts in which we excel, and even to become the heralds of the Christian faith. It must be by this liberal policy, and by mixing all classes of the natives with the children of our own fellow-countrymen, that we might hope, by the bless-

ing of Providence, the mighty example of England would work upon their hearts; we might hope, and it was a blessed hope, that when they shall be educated as we are educated, and shall see and know the course by which the wisdom of our Statesmen, the purity of our Judges, the valour of our soldiers, had been formed, they would think highly of the cause from which such effects had followed. We are apt, he said, in thinking of the attainment of a polished people, to be dazzled at the higher branches of knowledge in which they excel, and to fix our attention chiefly upon them; but we should never forget, that it is only when education is infused to the core, that the elevated in rank can be raised to that refinement which we admire; and, as it was now proved that the natives of this country were not deficient in intellect or in curiosity, so our efforts for diffusing education among them had no other limits but those which were imposed by the funds at our command:—he trusted that by beginning as we did among the poor, the diffusion might spread through every rank, and operate like leaven, which, although little in bulk, gives lightness and wholesomeness to the

whole mass." His Lordship in this strain carried the views of the company forward to the future destinies of British India, and having complimented the Governor highly for his exertions in the cause of native education, and touched upon every point which gives interest to the institution, whose enlargement and permanent establishment was the cause of the meeting, he concluded with thanking again for their attendance the whole company present, and intreating a continuance of their support to a charity of so much importance.

The Governor having briefly returned thanks for the manner in which he had been spoken of, the company soon after separated.

It was the intention of the Bishop to preach at Bombay on Whitsunday, for the Society for the Propagation of the Gospel, and on the day after to form a Committee for that archdeaconry: for which, indeed, the names of the principal residents had already been obtained by the Archdeacon.

In the course of his visitation there, he had consecrated three new churches, all handsome and substantial buildings, and two more were ready for him, to which he would afterwards proceed.

CHURCH PROCEEDINGS IN THE WEST INDIES.

DIOCESE OF BARBADOES.

At a Meeting of the "Members of the Association formed September 15, 1823, for the purpose of affording Religious Instruction to the Slave Population;" the Lord Bishop of the Diocese in the Chair:

The Bishop opened the Meeting, by stating, that he had requested their attendance, not, he was happy to say, for the purpose of proposing any new measure, but only for the revival of an Association, formed by the Clergy and Planters in August, 1823. The proceedings of that Association he had read with very sincere pleasure; and he was happy to state, as the result of his inquiries, that very great benefits had been derived from its operation; and several estates were placed under a regular course of catechetical instruction, commenced at that period,

and continued uninterruptedly to the present time. To that Association he now proposed to give additional efficacy, by its union with the "Society for the Conversion and Religious Instruction of Negro Slaves." From this union a mutual benefit would be derived. The Parent Society would be enabled to appeal more confidently to the British and West-India public, by referring to the strong disposition thus evinced in the Colonies for the religious instruction of their dependents, and the District Associations throughout the Colonies would derive still greater assistance, through the increased means of the Parent Society. The objects of this Society were to impart religious instruction to the Negroes, through the agency of Clergy and Catechists; and he had ventured to propose to that

Society, the exclusive application of their funds to the provision of the latter. A wish had been expressed, with which he would most gladly comply, that he would state to the Meeting the nature of the duties of a Catechist—the qualifications and declarations required of him—and the restrictions under which he would be required to act. He proposed, then, to impart religious instruction to every plantation thrown open to him, through the agency of Catechists and Teachers, licensed by the Bishop, after previous examination and subscription; acting under, and directed by, the Minister of the parish within which they should be appointed to act; paying every proper regard to the wishes of the master, as to the time and frequency of instruction; and confining the material of instruction to the Scriptures, the Liturgy of the Church, and such other religious works as are included in the catalogue of the "Society for Promoting Christian Knowledge." With regard to the subscription required of the Catechist previously to his being licensed, he would state, in pursuance of the wish thus expressed, that every Catechist should be expected to read and write, and to prove himself competently acquainted with the Holy Scriptures; and to make a declaration to the following effect:—That he will not preach, or interpret, or minister the Sacraments, and other public rites of the Church; but only read on the plantations, or other places committed to his care, that which the Minister of the parish shall direct; there, during his absence, and with his consent, to bury, if required, the dead; to return thanks to God for women after child-birth; and instruct the young and ignorant in the principles of the Christian religion; that he will visit the plantations, or other places, at such times only as shall have been agreed upon between the Rector and the respective proprietor; that he will use sobriety in his apparel, and especially during times of religious instruction; that he will, as far as in him lieth, with God's help, move men to quiet and concord, and not give them cause of offence; and that he will be diligent in the reading of the Holy Scriptures, with prayers and

good advisement, to the increase of his knowledge. For the means of support of these Teachers and Catechists, the Bishop stated, that he looked, first, to the sums of money placed at his disposal by his Majesty's Government; secondly, to the "Society for the Conversion of Negroes;" and, thirdly, to the proprietors, individually and collectively, through the formation of a District Association of that Society.

The Bishop concluded with trusting, that the Meeting would come to a unanimous resolution to form such an Association.

Dr. Maycock then rose, and spoke to the following effect:

"My Lord—It is with considerable diffidence I rise to address this Meeting; but my feelings will not allow me to give a silent support to the measure proposed by your Lordship. It is now more than two years since a meeting of the Clergy and Planters took place in this room. The Clergy, zealous in the performance of their duty, and conspicuous as an example of virtue and piety, proposed to devote a portion of their time to the instruction of the slave population in the leading and most essential points of the Christian religion; and the Planters (so many at least as signed the Resolutions of that day) *pledged themselves to afford time, and give every encouragement in their power to the slaves to receive such instruction.* No funds were raised at that time; but it cannot be doubted that much good has been done by the meritorious exertions of the Clergy, although the want of subordinate teachers has been, and continues to be, an obstacle to the general and efficient instruction of the slaves. The wise and unobjectionable measure which your Lordship has proposed, will, I am confident, remove this obstacle. My Lord, you are, doubtless, generally aware of the distresses and difficulties to which this Colony has for a long time been subject; but of their extent you can have no idea. I am sure I speak within compass when I state, that two-thirds of the real property of the island is under mortgage. Just now, indeed, there is the appearance of a dawn of better times, if it be not transitory and fall-

cious; but we have seen a long and dreary night, in which the fortunes of all have materially suffered—of some have been irrecoverably wrecked. Even at this time, when our hopes begin to revive, we are forced to reflect, that we are still weighed down and overburthened by the continuance of heavy war taxes on our staple commodities; an example of the partial operation of those measures of alleviation, which, since the peace, have been extended to all interests but ours. We are indeed, extremely poor; and if the proposition which your Lordship has made, were one requiring an extensive pecuniary sacrifice, with the most favourable dispositions we could not afford it efficient support. But the sacrifice is so small, the benefit to be afforded to a numerous class of our fellow-creatures so great, and the duty on ourselves to afford that benefit so evident and imperious, that I am sure the measure proposed by your Lordship will be unanimously adopted; that we shall gladly embrace the opportunity of becoming united to the Society at home for the Conversion of the Negro Slaves in the West Indies; and in support of the objects of that Society, cheerfully give a portion even of that little we have left. There is a circumstance intimately connected with the object of this Meeting (the religious instruction and moral improvement of the slaves), to which your Lordship has not alluded, doubtless from delicacy to the planter; but which I, as an interested planter, may approach with freedom. I allude to the continuance of the disgraceful and disgusting nuisance of the Sunday market; one which obtrudes itself to the annoyance of every well-thinking person; is a standing contradiction to every declaration we may make of zeal for the interests of religion; and takes from us the very character of a Christian community. It does appear to me impossible to implant religious feelings in the minds of the slaves until this nuisance be removed, and they be taught to respect the Sabbath. This evil has been allowed to continue, not from an insensibility to its nature and extent, but from an apparent difficulty in removing it. In this island, one third of the working days of the year is appro-

priated to the raising articles of food for the slaves; and they are supplied with a superabundance and variety of provisions, being in no respect dependent on their own exertions for subsistence. On this account it may appear to some, that an opportunity of attending a market is not necessary for them. But it should be kept in mind, that from the produce of his garden, of his stock, nay, from the very superabundance of his allowance, the slave has many articles which he can advantageously exchange for others, which add to his comfort, to his importance among his fellow-slaves, and contribute to the general improvement of his condition. If you take from him the opportunity of doing so, you take away the operative inducement to industry, care, and economy, and you create an obstacle to his advancement in civilization. If, therefore, it be not absolutely necessary that the slave should have an opportunity to attend a market, it is certainly proper and desirable that he should enjoy such an indulgence. The planters, however, holding property subject to heavy demands from their creditors, can never, consistently, propose a *legal* subtraction of any portion of the labouring days of the week; nor could the Legislature enforce it by an Act, without evident injustice to the encumbered proprietors of landed property, and their creditors. The difficulty, then, of abolishing the Sunday market, has arisen from the propriety of allowing the slave an opportunity to dispose of the produce of his industry and economy; and the impropriety of making any legal subtraction from the time employed in the cultivation of the soil. When, however, I reflect on the gradual amelioration which has taken place in the moral and physical condition of the slave population; when I reflect on what it was when I left this country, a boy; on what I found it when I returned, a man; and on what it is at this present moment; when I reflect, that so far from being the effect of legislative enactments, it may be said to have proceeded in opposition to law; that it commenced partially, and is become general (I wish I could say with truth universal) from the

force of example and the influence of opinion; I am convinced that the comfort and accommodation to the slaves of time to attend a market, may be safely trusted to the benevolent feelings and interested policy of proprietors; interested policy, I say, because every thinking planter is aware, that any abridgment of the comfort of his slave will ultimately recoil as an evil upon himself. Matters individually not very important, but collectively more essential to the well-being of the slaves, than an opportunity, under their circumstances in this island, of attending a market, are necessarily dependent on such feelings. Legislative enactments may, and indeed should, grant particular privileges to the slave, and correct evident abuse of the power of the master; but it is the conviction on the part of proprietors that it is no less their interest than it is their duty, to render their slaves comfortable and happy, which can alone ensure to the slaves comfort and happiness. It is this conviction which has brought the condition of the slaves to be such as it is: it is this conviction which will continue, by every reasonable and practicable means, to improve their condition; it is this conviction which, as soon as the Sunday market shall have been abolished by law, will induce all the influential planters to make such voluntary arrangements, as shall afford the slaves under their direction the necessary comfort and indulgence of attending a market. I have been anxious, my Lord, to separate the abolition of the Sunday market from a legislative grant of time to the slave to attend the market on the days of the week—I have been anxious to separate that which is *absolutely* necessary, from that which appears to me (under all circumstances) to be not so necessary, because I am very fearful that if the two points be coupled together, the Sunday market will long remain an opprobrium to this country."

The following Resolutions were then moved and carried:—

1. That a Branch Association of the "Incorporated Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the

British West-India Islands," be established in this Island.

2. That the Lord Bishop of the Diocese be requested to accept the office of President.

3. That the Venerable the Archdeacon be requested to accept the office of Vice President.

4. That Messrs. Higginson, Deane, and Scott, be requested to accept the office of Treasurers.

5. That the Rev. John H. Pinder be appointed Secretary.

6. That this Association be under the following regulations:

First—That every Subscriber of one Guinea annually be a Member of this Association, and entitled to attend its General Meetings.

Secondly—That a General Meeting of the Society be held annually, on the first Wednesday in the month of August.

Thirdly—That the following gentlemen, Hon. Sir R. Alleyne, Bart., Hon. R. Hamden, Hon. J. Brathwaite, Hon. N. Lucas, Hon. J. R. Best, Hon. John A. Holder, John Barrow, Esq., Joseph Jordan, Esq., M. Coulthurst, Esq., E. H. Senhouse, Esq., Dr. Maycock, B. Hill, Esq., F. Clarke, Esq., W. Sharpe, Esq., C. Pile, Esq., together with the Rectors of the respective parishes, and the Rev. R. F. King, Chaplain to the Society, be appointed a Standing Committee for transacting the business of the Association.

Fourthly—That the said Committee do meet quarterly, on the first Wednesday in the months of August, November, February, and May; to proceed to business as soon as seven Members shall be assembled.

Fifthly—That the Committee do make a report of their proceedings to the Annual General Meeting of the Subscribers on the first Wednesday in August.

Sixthly—That any vacancies which may occur in the said Committee be filled up by the Members of the General Committee.

Seventhly—That the Treasurers do make a report half-yearly.

Eighthly—That the Report of the Proceedings, together with a list of the Officers and Members, be transmitted annually to the Society in London, through the Bishop.

UNIVERSITY AND CLERICAL INTELLIGENCE.

MEMOIR OF THE LATE PROFESSOR DOBREE.

THE REV. PETER PAUL DOBREE was a native of Guernsey, and received the rudiments of classical learning in Dr. Valpy's school at Reading. To the place of his early education he was gratefully attached during the remainder of his life, and was led by his regard for Dr. Valpy to take an active interest in the *Classical Journal*, published by that gentleman's son; which miscellany is indebted for some of its most valuable articles to the exact and learned pen of Mr. Dobree. He proceeded B. A. in 1804. A singular dislike of ostentation, and even of publicity, which was at all times a leading trait in his character, prevented him from becoming a candidate for any of the numerous prizes, which the University of Cambridge bestows upon the youthful competitor in the race of classical literature. But he was, at a very early period of his residence in Trinity College, distinguished amongst his contemporaries, by great acuteness of intellect, and exactness of learning, as well as for simplicity and candour. He was much noticed and esteemed by his illustrious predecessor, Porson; whom he resembled in the leading qualities of his mind, as much as he differed from him in his habits and modes of life.

Mr. Dobree had for many years given much of his attention to Plato and Demosthenes; and it was hoped that he would publish a correct edition of one, or both those authors.

Probably the labours of Bekker might have diverted Mr. Dobree from his intention; but the chief obstacle was, the precarious state of his health, the result, in part, of a delicate constitution, and partly of sedentary habits. A dread of publishing any opinion which he might afterwards see reason to retract, and of falling into any inaccuracy, which longer research might have prevented, deterred him from appearing frequently before the public; what he *did* communicate to the world, was sufficient to place him in the very highest ranks of criticism. In an exact acquaintance with the niceties of Attic Greek, particularly as they are exemplified in the writings of the orators and comic poets, he was second only to Elmsley; in caution and accuracy he was perhaps superior to that distinguished critic. He was advantageously known to continental scholars, first by his appendix to Mr. Kidd's collection of Porson's Tracts and miscellaneous criticisms; and afterwards by his publication of Porson's

Notes on Aristophanes, to which he added some very valuable remarks of his own.

He has left his Manuscripts, and his books containing MS. notes, to the University Library; and it is hoped that a selection from them may be made, by some person competent to the task, and given to the world. He has bequeathed about 1000 volumes to Trinity College, of which he was elected Fellow in 1806, and continued so till his death. He had just taken the valuable living of Guisley in Yorkshire. His election to the Greek Professorship took place upon the resignation of the present learned Dean of Peterborough in 1823. It was his intention to deliver a course of lectures to a Greek class; and the writer believes, but is not sure, that one lecture was actually delivered. The exercise which he read in the Schools, as candidate for the Professorship, upon the orator Lysias, was much admired for its ingenuity and neatness, as well as for a certain quaintness, which characterised both his compositions and his conversation.

Mr. Dobree was an intimate friend of the late Dr. Burney. Of the more distinguished members of the University, those in whose society he most delighted, were the present Bishop of Bristol, who attained the highest academical honours, both classical and mathematical, in Mr. Dobree's year; Mr. George Pryme, Fellow of Trinity College, distinguished for his classical acquirements, and the present excellent Norrisian Professor of Divinity, Dr. Hollingworth.

Mr. Dobree was a man of great simplicity and integrity, straight forward and honest; but diffident of his own powers, and reserved in his communication with those whom he did not thoroughly and intimately know. His admiration of Porson led him, insensibly, into an imitation of his manner; but from every thing like arrogance, incivility, or contemptuousness, he was entirely free. Of the correctness of his life and manners too much cannot be said. Of his religious opinions, the writer of this Memoir had no opportunity of forming a correct judgment: but his last moments were placid and serene, and he was too honest a man to have taken preferment in a Church, to whose articles of belief he could not give a sincere and deliberate assent.

The regret which is occasioned by the unexpected death of so learned and amiable a man, is increased by the reflection, that in the particular department of Greek literature, which he cultivated with such eminent success, he has left behind him, no

labourer of a kindred spirit, amongst the rising generation. The lamp of Greek criticism at our Universities seems to be waning in its socket; and when the present race of English scholars shall have passed away, we must be content to receive our additions to the stock of classic learning, from Leipsig, and Jena, and Weimar;—unless indeed the memorials of Porson and Dobree, which will meet the eye of the young aspirant to classic fame, in the chapel of that illustrious Society, which numbers them amongst its ornaments in time past, shall excite him to seek for distinction in the same path; and to maintain the pre-eminence which Trinity College has long enjoyed, in the severer, as well as the more elegant studies of ancient literature.

OXFORD.

Degrees conferred October 10.

MASTERS OF ARTS.

Ball, Rev. John, Fellow of St. John's Col.
Edwardes, Frederick Francis, Scholar of
Corpus Christi College.

Wilkinson, Rev. Thomas, Queen's College.

BACHELOR OF ARTS.

Sanderson, Rev. Thomas, Magdalen Hall.

October 20.

BACHELORS IN DIVINITY.

Niblock, Rev. J. White, St. Edmund Hall.
Scott, Rev. Richard, Brasenose College.

MASTERS OF ARTS.

Burroughs, Rev. W. H. Magdalen Hall.
Causton, Rev. T. Henry, Christ Church.
Dyke, Rev. Henry Grey, St. Alban Hall.
Edwards, Rev. John, Worcester College.
Hall, Nathaniel, Trinity College, (incorporated from the University of Dublin.)
Hedges, Rev. Charles, Lincoln College.
Lloyd, Rev. William, Brasenose College.
Lupton, Rev. James, Chaplain of Christ Church and New College.

Martin, Rev. William, Merton College.
Robins, Rev. Sanderson, Exeter College.
Underwood, John Hanmer, Brasenose Col.

BACHELORS OF ARTS.

Stowell, John Lamotte, Queen's College.
Todd, Edward James, Worcester College.
Vallack, B. W. Salmon, Exeter College.

October 27.

MASTERS OF ARTS.

Hotham, Rev. Charles, University College.
Thring, Rev. William D. Wadham College.
Wallinger, Rev. Wm. University College.

BACHELORS OF ARTS.

Blencowe, William Multon, Oriel College.
Churchill, William, Worcester College.
Edmonds, Rev. R. Magdalen Hall.
Forster, Stewart Evelyn, University Coll.
Hill, John, Brasenose College.
Moberly, George, Balliol College.
Price, Richard John, Brasenose College.
Walsh, Joseph Neate, St. John's College.

October 7.

The Rev. R. Jenkyns, D. D. Master of Balliol College, previously nominated by the Chancellor of the University, was admitted to the office of Vice-Chancellor for the ensuing year; who also nominated his Pro-Vice-Chancellors, the Rev. George W. Hall, D. D. Master of Pembroke College; the Rev. J. Collier Jones, D. D. Rector of Exeter College; the Rev. George Rowley, D. D. Master of University College; and the Rev. A. T. Gilbert, D. D. Principal of Brasenose College.

October 10.

The following gentlemen were appointed Examining Masters in *Literis Humanioribus*:—

Rev. Charles Girdlestone, M. A. Fellow of Balliol College.

Rev. William Kay, M. A. Fellow of Lincoln College.

Rev. Philip Wynter, B. D. Fellow of St. John's College.

The Rev. A. B. Mesham, M. A. and Frederick Francis Edwardes, M. A. Scholars of Corpus Christi College, were admitted Fellows of that Society.

October 19.

Mr. Herbert Johnson was admitted a Scholar of Wadham College.

CAMBRIDGE.

Degrees conferred October 10.

MASTER OF ARTS.

Hinde, Rev. Thomas Hinde, Jesus College.

BACHELORS OF ARTS.

Cottle, Henry Wyatt, Sidney Sussex Col.
Desbrisay, T. H. W. Jesus College.
Dickens, James C. Jesus College.
Elmhirst, William, St. John's College.
Harvey, George Gayton, St. John's Col.
Jesson, Henry, St. John's College.
Kennion, Thomas, Christ College.
Langford, W. Watson, Trinity College.
Lewin, R. Hutchinson, Trinity College.
Medley, Edward, Queen's College.
O'Brien, William, Trinity College.
Smith, Charles, Christ College.
Simpson, Charles, Trinity College.
Vyvyan, T. Hutton, Trinity College.
Whittaker, Robert, St. John's College.

October 19.

BACHELORS OF ARTS.

Cookesley, W. G. Fellow of King's Col.
Tucker, W. Hill, Fellow of King's College.
Wright, Richard, Trinity College.

October 26.

MASTERS OF ARTS.

Beaumont, Rev. Thomas, Jesus College, Compounder.
Gleadall, Rev. J. W. Fellow of Cath. Hall.
Grylls, Rev. T. Trinity Coll. Compounder.
Guest, Rev. Benjamin, Trinity College.

BACHELOR IN PHYSIC.

Poole, Charles, Caius College.

BACHELORS OF ARTS.

Adeney, John, Queen's College.

Gascoyne, Richard, Queen's College, Com-
pounder.

October 1.

Richard Wellesley Rothman, B. A.;
Charles John Myers, B. A.; Frederick
Malkin, B. A.; William Page Wood, B. A.;
Francis Martin, B. A. and William Bar-
ham, B. A. were elected Fellows of Trinity
College.

October 10.

The following gentlemen were elected
University officers for the year ensuing:—

PROCTORS.

Rev. N. J. Temple, M. A. Sidney College.
Rev. Henry Venn, M. A. Queen's College.

TAXORS.

Rev. Thomas Dickes, M. A. Jesus College.
Rev. Henry Tasker, M. A. Pembroke Hall.

MODERATORS.

Rev. John Hind, M. A. Sidney Sussex Col.
Joshua King, Esq. M. A. Queen's College.

SCRUTATORS.

Rev. John Dobson, M. A. St. John's Col.
Rev. R. Crawley, M. A. Magdalene College.

October 12.

The following gentlemen were appointed
the Caput for the year ensuing:

The Vice-Chancellor.

Rev. C. Wordsworth, D. D. Master of Tri-
nity College, *Divinity*.

Rev. D. G. Wait, LL. D. St. John's Col-
lege, *Law*.

J. T. Woodhouse, M. D. Caius Coll. *Physic*.

Rev. J. C. Ebdon, M. A. Trinity Hall,

Senior Non Regent.

Rev. Henry Law, M. A. St. John's Col-
lege, *Senior Regent*.

The following gentlemen have been ap-
pointed the Select Preachers at St. Mary's:
1825, Nov.—Mr. Le Bas, Trinity College.

Dec.—Dr. Wait, St. John's College.

1826, Jan.—Mr. Hornbuckle, St. John's
College.

Feb.—Dr. Hollingworth, St. Peter's

College.

Mar.—Mr. Grylls, Trinity College.

April—Mr. Rose, Trinity College.

May—Mr. Chevallier, Cath. Hall.

October 19.

The following gentlemen were appointed
Examiners for Classical Honours in the
Lent Term, 1826.

Rev. Henry Law, M. A. Fellow of St.
John's College.

Rev. James Scholefield, M. A. Fellow of
Trinity College.

Rev. J. Graham, M. A. Fellow of Christ Coll.

Rev. T. Chevallier, M. A. Catharine Hall.

Examiners for the Seventh and Eighth
Classes:

Rev. W. L. P. Garnons, B. D. Fellow of
Sidney Sussex College.

Rev. Joseph Dewe, M. A. Fellow of
Queen's College.

Examiners of the Junior Sophs in the
Lent Term, 1826.

Rev. W. L. P. Garnons, B. D. Fellow of
Sidney Sussex College.

Rev. S. Fennell, M. A. Fellow of Queen's.

Rev. C. Green, M. A. Fellow of Jesus Col.

Rev. T. Chevallier, M. A. Catharine Hall.

October 22.

The Rev. James Scholefield, M. A. Fellow
of Trinity College, was elected Regius Pro-
fessor of Greek.

CONGREGATIONS.

Oxford.

Oct. .. 10, 20, 27.

Nov. .. 3, 10, 17, 24.

Dec. .. 1, 8, 17.

Cambridge.

Oct. .. 19, 26.

Nov. .. 16.

Dec. .. 7, 16.

ORDINATIONS.

September 25.

At a general Ordination by the Lord
Bishop of Lincoln, in the Chapel at Buckden.

DEACONS.

Atkinson, G. B. A. Queen's College, Camb.

Beaven, J. B. A. St. Edmund Hall, Oxford.

Bradford, J. Edw. B. A. C. C. Coll. Camb.

Byde, J. P. B. A. Pembroke Hall, Camb.

Cavie, A. J. L. B. A. St. John's Col. Camb.

Churton, W. R. M. A. Oriel Coll. Oxford.

De Brett, H. Symons, S. C. L. Downing

College, Cambridge.

Let. Dim. from the Abp. of Canterbury.

Glover, J. D. B. A. St. John's Coll. Camb.

Halfhead, W. B. A. Queen's Coll. Camb.

Hammond, Wm. B. A. Queen's College,

Cambridge.

Let. Dim. from the Bishop of London.

Ions, A. D. St. John's College, Cambridge.

Mandell, J. B. A. Catharine Hall, Camb.

Morley, George.

Place, J. B. A. St. John's College, Camb.

Sanderson, T. Magdalen Hall, Oxford.

Stone, W. B. A. St. Peter's Coll. Camb.

Let. Dim. from the Abp. of Canterbury.

Trocke, T. B. A. Pembroke Hall, Camb.

Twemlow, W. Hamilton, M. A. Christ

Church, Oxford.

Let. Dim. from the Bishop of Chester.

Ventris, E. B. A. St. Peter's Coll. Camb.

Let. Dim. from the Bishop of Ely.

Wareing, J. T. B. A. Exeter Coll. Oxford.

Wilson, M. B. A. Catharine Hall, Camb.

PRIESTS.

Coote, Ralph, B. C. L. Trinity Hall,

Cambridge.

Let. Dim. from the Bishop of Norwich.

Dashwood, H. B. A. Trinity Coll. Oxford.
 Ellaby, J. W. B. A. Queen's Coll. Camb.
 Gardiner, E. M. A. Balliol Coll. Oxford. }

Let. Dim. from the Abp. of Canterbury. }

Jackson, G. B. A. Queen's Coll. Cambridge.
 Leathes, C. S. M. A. Exeter Coll. Oxford.
 Macdonald, A. St. John's College, Camb.
 Manners, Edw. Christ College, Cambridge.
 Manton, H. B. A. St. John's Coll. Camb.
 Martyn, T. B. A. Queen's College, Oxford.
 Massingberd, F. Charles, M. A. Magdalen
 College, Oxford.

Musgrave, C. J. M. A. St. Alban Hall, }
 Oxford. }

Let. Dim. from the Abp. of Canterbury. }

Osborne, G. B. A. St. John's Coll. Camb.
 Pantin, T. P. B. A. Queen's Coll. Oxford.
 Shepherd, R. M. A. Queen's Coll. Oxford.
 Williams, A. B. A. Pembroke Hall, Camb.

September 28.

At a private Ordination by the Lord Bishop of Gloucester.

DEACONS.

Dyer, J. H. M. A. Trinity College, Oxford.
 Holson, H. B. A. Magdalen Coll. Oxford.
 Hone, J. F. B. A. University Coll. Oxford.

October 9.

At a General Ordination by the Lord Bishop of Bath and Wells, in the Cathedral Church of Wells.

DEACONS.

Lowth, Wm. B. A. Christ Church, Oxford.
 Quekett, W. B. A. St. John's Coll. Camb.
 Sawyer, Wm. G. B. A. Balliol Coll. Oxford.
 Wickenden, W. B. A. St. John's Coll. Camb.

PRIESTS.

Daubeney, J. B. A. Brasenose Coll. Oxford.
 Escott, T. S. M. A. Lincoln Coll. Oxford.
 Henslow, E. P. Jesus College, Cambridge.
 Rogers, R. G. B. A. Oriel College, Oxford.
 Sandford, J. B. A. Balliol College, Oxford.
 West, H. B. A. St. Peter's Coll. Camb.

At an Ordination by the Lord Bishop of Lichfield and Coventry in St. Philip's Church, Birmingham.

DEACONS.

Badger, J. B. A. St. John's Coll. Camb.
 Bonney, T. B. A. Clare Hall, Cambridge.
 Cooper, H. G. B. A. St. John's Coll. Oxford.
 Jesson, C. B. A. St. John's Coll. Cambridge.
 Leicester, F. B. A. Queen's Coll. Oxford.

PRIESTS.

Buckeridge, R. St. John's Coll. Camb.
 Curzon, Hon. Alfred, M. A. Brasenose
 College, Oxford.
 Kingson, Edwin, B. A. Trin Coll. Camb.

At a General Ordination by the Lord Bishop of Norwich, in the Cathedral Church at Norwich.

DEACONS.

Alderson, R. J. C. M. A. Exeter Coll. Oxford.
 Careless, J. G. B. A. Jesus Coll. Camb.

Cary, J. W. B. A. Magdalen Hall, Oxford.
 Dashwood, A. Pembroke Hall, Cambridge.
 Davidson, T. B. A. Queen's Coll. Camb.
 Deakin, J. O. B. A. Downing Coll. Camb.
 Fowler, F. Cooke, B. A. Jesus Coll. Camb.
 Gibbon, W. L. B. A. St. John's Coll. Camb.
 Jeckell, Robert, B. A. C. C. College, Camb.
 Marriott, G. B. A. Magdalen Coll. Camb.
 Paske, G. A. B. A. Clare Hall, Cambridge.
 Rookin, H. B. A. Queen's College, Oxford.
 Treadway, John Francis.
 Wade, G. B. A. Jesus College, Cambridge.
 Whiter, C. Walter, B. A. Clare Hall, Camb.
 Wilkinson, H. T. B. A. St. Peter's College,
 Cambridge.

PRIESTS.

Bissett, T. M. A. Marischall Coll. Aberdeen.
 Brett, John, M. A. Queen's College, Camb.
 Brook, C. A. B. A. Caius College, Camb.
 Cooper, T. L. B. A. Magdalen Col. Camb.
 Eyre, V. E. B. A. C. C. College, Camb.
 Herring, C. B. B. A. Caius College, Camb.
 Lubbock, John, B. A. Caius College, Camb.
 Norris, John, B. A. Caius College, Camb.
 Pering, Peter, B. A. Oriel College, Oxford.
 Valpy, E. J. W. B. A. Emman. Coll. Camb.
 Watson, J. B. B. A. Emman. Coll. Camb.
 Wilson, Rob. B. A. Emmanuel Coll. Camb.

On Thursday the 29th of September last, the elegant new Episcopal Chapel, at St. Andrews, Scotland, was solemnly consecrated, in virtue of Letters Dismissory from the Right Reverend the Ordinary of the Diocese, by the Right Reverend David Lowe, LL. D. Bishop of Ross and Argyll; on which occasion an appropriate Sermon was preached, by the Minister of the Chapel, before a crowded audience.

PREFERMENTS.

Ackroyd, John, to the Rectory of Egmore with Holkham, Norfolk. Patron, T. W. Coke, Esq. M. P.
 Aldrich, W. Wogan, S. C. L. to the Perpetual Curacy of Butley, Suffolk. Patron, C. Thelluson, Esq.
 Annesley, Hon. W. M. A. to the Rectory of North Bovey, Devon. Patrons, T. Smith and J. Ridsley, Esqrs.
 Barnard, Edward, M. A. Vicar of Bexley, Kent, to the Rectory of Alverstoke, Hants. Patron, the Bishop of Winchester.
 Barnwell, Charles Barnwell, to the Rectory of Mileham, Norfolk, on his own Presentation.
 Buller, W. J. to the Rectory of St. Nicholas, Nottingham. Patron, The King.
 Clark, William, M. A. Professor of Anatomy in Cambridge, to the Rectory of Guisley, Yorkshire. Patrons, The Master and Fellows of Trinity College, Camb.

Ellicott, John, LL.B. to the Rectory of Horn, alias Hornfield, Rutland. Patron, Sir Gerard Noel Noel, Bart.

Gernon, Nicolas, M. A. to the Perpetual Curacy of St. Peter's, Manchester.

Hawks, W. to the Rectory of St. John's, Gateshead Fell.

Hodgson, C. Henry, M. A. to be one of the Vicars Choral of Salisbury Cathedral.

Hollway, Thomas, to the Rectory of Partney and the Perpetual Curacy of Spilsby, Lincolnshire. Patrons, Lady Willoughby and Lord Gwydyr.

James, William, to the Rectory of Long Sutton, Somersetshire. Patron, the Dean of Wells.

Jefferson, Robert, D. D. to the Rectory of South Kilvington, Yorkshire. Patrons, the Master and Fellows of Sidney Sussex College, Cambridge.

Madan, Spencer, M. A. Vicar of Batheaston, to the Vicarage of Twerton, Somerset. Patron, Rev. W. B. Whitehead.

Marshall, John, B. A. to the Perpetual Curacy of Sidwell, Plymouth. Patron, the Rev. A. Atherley.

Moore, Calvert, to be Chaplain in Ordinary to The King.

Mountain, Robert, to the Rectory of Havant, Hants. Patron, the Bishop of Winchester.

Osborne, George, B. A. to the Rectory of Stainby with Gunby, Lincolnshire. Patron, the Earl of Harborough.

Randolph, T. M. A. Rector of Hadham, and Prebendary of St. Paul's, to be Chaplain in Ordinary to The King.

Robson, Jacob, Curate of Leigh, Lancashire, to the Ministry of the New Church, St. George's, Fildesley.

Rodber, W. Johnson, to the Rectory of St. Mary at Hill, London.

Salter, E. Montague, M. A. Student of Christ Church, Oxford, to the Rectories of Wood-Norton and Swanton Novers, Norfolk. Patrons, the Dean and Chapter of Christ Church.

Sheppard, Revett, M. A. to the Rectory of Thwaite, Suffolk. Patron, J. W. Sheppard, Esq.

Sleath, John, D. D. Prebendary of Saint Paul's, and Head Master of St. Paul's School, to be Chaplain in Ordinary to The King.

Strong, William, to be Chaplain in Ordinary to The King.

Surtees, J. to the Vicarage of St. Augustine, Bristol. Patron, The King.

Tacey, Henry, M. A. to the Rectory of Swanton Morley, with the Chapel of Worthing annexed, Norfolk. Patron, E. Lombe, Esq.

Twemlow, W. Hamilton, to the Perpetual Curacy of Tarleton.

Warner, Richard, to the Vicarage of Timberscombe. Patron, the Prebendary.

Woolcombe, Charles, S. C. L. to the Perpetual Curacies of Minster and Forrabury, Cornwall. Patron, Rev. R. Winsloe.

CLERGYMEN MARRIED.

At Winchester, by the Rev. H. H. NORRIS, M. A. Prebendary of Llandaff, The Rt. Rev. W. H. COLERIDGE, D. D. LORD BISHOP OF BARBADOES, to SARAH ELIZABETH, eldest daughter of the Very Rev. T. RENNELL, D. D. Dean of Winchester, and sister to the late lamented Vicar of Kensington.

Alder, Edward Thomas, M. A. of St. Peter's College, Cambridge, to Miss Eliza Edwards, of Wantisden, Suffolk.

Barnett, Samuel Whitehorne, B. A. to Elizabeth, daughter of James Lane, Esq. of Pentonville.

Bertie, Hon. Frederick, to Georgina Anne Emily Kerr, second daughter of Admiral Lord Mark Kerr.

Bond, William, of Little Warley, to Lætitia, second daughter of the late Rev. J. Birch, Rector of Carringham.

Brown, C. T. Chaplain to the Duke of Manchester, to Frances, only daughter of the late W. Page, Esq.

Candy, Charles, of Lincoln College, Oxford, to Mary, eldest daughter of the Rev. W. Harding, Vicar of Sulgrave.

Caton, Thomas, to Louisa Frances Lumley, second daughter of the Hon. and Rev. Lumley Saville.

Chevallier, Temple, M. A. Fellow and Tutor of Catharine Hall, Cambridge, to Catharine, fourth daughter of C. A. Wheelwright, Esq.

Cutbush, Charles, B. A. of St. John's College, Cambridge, to Eleanor, daughter of J. West, Esq. of Banbury.

Foster, L. of Blackburn, Lancashire, to Miss S. Vale, of Brunswick Place.

Guest, B. M. A. of Everton, near Liverpool, to Elizabeth Catharine, eldest daughter of T. Lingham, Esq. of Shooter's Hill, Kent.

Hurst, J. D. B. A. of Penistone, Wakefield, to Louisa, only child of Henry Laughton, Esq. of Newton Blossomville, Bucks.

Knight, William, Rector of Steventon, Hants, to Caroline, eldest daughter of John Portal, Esq. of Freefolk House, Hants.

Lennard, Dacre Barrett, to Rachel Anna, eldest daughter of Jeremiah Ives, Esq. of St. Catharine's Hill, Norwich.

Lowe, J. Jackson, M. A. Fellow of Brasenose College, Oxford, to Catharine Mary,

- only daughter of T. W. Tew, Esq. of Doncaster.
- Marsh, W. Vicar of Gwennap, Cornwall, to Lucy, fourth daughter of the late Rev. T. Napleton, Vicar of Mansel Grange, Herefordshire.
- May, Thomas, of Leigh, to Emily Catharine, daughter of W. Saint, Esq.
- Nicholls, B. E. B. A. Curate of Walthamstow, to Miss Amelia Poynder, of Kennington.
- Norris, D. G. to Mary Pellew, youngest daughter of P. F. Wallis, Esq. of Frut-ton, Portsmouth.
- Nosworthy, S. Curate of Widecombe, to Miss French, of Manaton.
- Ousby, Robert, B. A. of St. John's College, Cambridge, to Lucy, only daughter of the late Captain Wetherell, of Great Yarmouth.
- Presgrave, William, M. A. of Trinity College, Cambridge, to Sarah Isabella, second daughter of the late Rev. J. Whiteley, M. A. Head Master of Leeds Grammar School, and Vicar of Lastingham, Yorkshire.
- Taylor, M. D. of Great Boughton, Cheshire, to Jemima, youngest daughter of the late J. Foulkes, Esq. of Erviatt, Denbighshire.
- Tucker, T. H. of Sidney Sussex College, Cambridge, to Miss Pitts, of Blackhall.
- Wade, Ellis, M. A. of Sidney Sussex College, Cambridge, and Blaxhall Rectory, to Sarah, only daughter of F. Josselyn, Esq. of Leiston, Suffolk.
- Ward, G. M. A. of Trinity College, Cambridge, to Catharine Isabella Garnett, niece to the Rev. J. Thornhill.
- Warren, T. Alston, B. D. Rector of South Wamborough, Hants, to Catharine, eldest daughter of the late Mr. Serjeant Manley.
- Williams, John, of Cardiff, to Sarah, eldest daughter of J. P. Lockhart, Esq.

CLERGYMEN DECEASED.

- Browne, T. B. late of Buntingford, aged 43. Cartwright, J. Rector of Preston Bagot, Warwickshire.
- Crichton, Arthur, M. A. of Trinity College, Cambridge, late of Badlesmere, Kent.
- Dobree, Peter Paul, M. A. Fellow of Trinity College, Cambridge, and Regius Professor of Greek in that University.
- Edge, A. A. Minister of Hetheringham, Lincolnshire.
- Fenwick, Charles, M. A. Curate of Alexton, Leicestershire, and Vicar of Slawston.
- Gravenor, Lancelot, Rector of Parracombe, Devon.
- Kempson, G. at Graisle, Wolverhampton.
- Paget, William, Rector of Gatton, Surrey.
- Perny, J. Anthony, D. D. of Magdalen Hall, Oxford, Domestic Chaplain to the Earl of Coventry, Rector of Hill Crome, Worcestershire, and Perpetual Curate of Oxenden, Gloucestershire.
- Powell, Giles, B. A. Rector of Acrise, Kent, aged 87.
- Prosser, Samuel, M. A. of St. John's College, Oxford, Rector of Southwick, Sussex; and of Milton, Kent.
- Ridley, Henry, D. D. Prebendary of Gloucester, Rector of Hertingfordbury and of St. Andrew, Hertford, and of Kirby Underdale, Yorkshire, and Master of St. Mary Magdalen Hospital, Newcastle-upon-Tyne.
- Simpson, John, Rector of Fishtoft, Lincolnshire, aged 75.
- Turner, J. Minister of Barlow, at Selby, Lincolnshire, aged 54.
- Willan, Richard, late Curate of Lenton, Notts.
- Williams, H. L. M. A. second son of J. L. Williams, Esq. of Alderbrook Hall, Cardiganshire, at Dawnpore, E. I. in January last.
- Williams, Robert, Rector of Llangar, Merionethshire.

NOTICE TO CORRESPONDENTS.

We are quite ignorant of any communication, signed "Sabrinus." Of this, at any rate, our Correspondent, who claims that title, may be assured, that no disrespect could have been intended to him by the silence of which he complains.

We cannot find room for the sketch of character, which "a Lover of good Men" has sent us in its present form; but if he will favour us with an authentic memoir of the individual, we shall then be able to take it into consideration.

The "Margate Report" is unavoidably postponed.

That also from "Cardiff," for the same reasons.

We should be glad to accept the offer of "W. B. S." but an Allegory of "between two and three hundred octavo pages," we must confess, seems too much *à la Bunyan* for our purpose. We have no objection however, if he wishes it, to look further into his proposals.

"A Staunch Advocate for the Protestant Church," will find his wish realized in a future Number.

"X. Y. Z." was only excluded from want of room.

"L. V. V." has our best thanks for his promptness in seconding our request, but the papers in question still arrived too late.